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RIG-VEDA REPETITIONS

THE REPEATED VERSES AND DISTICHES AND STANZAS OF
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND
WITH CRITICAL DISCUSSION

BY

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PART 2: EXPLANATORY AND ANALYTIC. COMMENTS AND
CLASSIFICATIONS FROM METRICAL AND LEXICAL AND
GRAMMATICAL AND OTHER POINTS OF VIEW

PART 3: LISTS AND INDEXES

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PART THE SECOND
EXPLANATORY AND ANALYTIC

CHAPTER I: DISPOSITION OF THE REPEATED VERSES IN TEN CLASSES

Classification according to extent and interrelations of the Repeated Matter

As stated above (p. 4), the number of repetitions in the RV. which involve metrical lines singly, or in distichs, or in stanzas, or in groups of stanzas is about 2,400. This number is exclusive of repetitions of verse-lines within one and the same hymn ; exclusive of refrain pādas ; and exclusive of catenary repetitions. But this number includes the pāda pairs or groups, described on p. 10, which show considerable similarity, yet not enough to entitle them to be regarded as full repetitions. These are taken account of only occasionally in the following classification.

In the majority of cases repetitions may be said to be sporadic, that is, a single pāda appears in two or more different parts of the Samhitā. This class is taken for granted, and is not further considered. But repetition is by no means restricted to repetition of single pādas : every conceivable group or mass of pādas, even up to an entire hymn (see p. 13), is occasionally repeated, in such a way as to call for arrangement according to the size or nature of this group or mass. Accordingly it has been found convenient to deal with this matter under the following ten heads :

1. Groups of stanzas are repeated.
2. Entire single stanzas are repeated unchanged, as refrains at the end of hymns.
3. Entire single stanzas, not refrains, are repeated in any part of a hymn.
4. Substantially identical stanzas are repeated with changes.
5. Similar stanzas.
6. Distichs are repeated unchanged.
7. Distichs are repeated with changes.
8. Single pādas are repeated with an added word or words.
9. Two or more unconnected pādas recurrent in the same pair of hymns, or in a pair of adjacent hymns.
10. Stanzas containing four or three or two pādas repeated in different places.

1. Groups of Stanzas are repeated

There are 9 groups of two to four stanzas which occur twice or more in the text. They involve altogether $21\frac{1}{2}$ stanzas repeated a total of 43 times:

1.23.21-23 (ascribed to Medhatithi Kāṇva) = 10.9.7-9 (ascribed to Triçiras Tvāṣṭra), both addressed to the waters (Āpah). They are preceded in each book by another, almost identical stanza whose form is better in 10.9. The entire passage bears the mark of secondariness in 1.23; see under 1.23.21.

3.4.8-11 (ascribed to Viçvāmitra Gāthina) = 7.2.8-11 (ascribed to Vasistha Maitravaruṇi), both groups of āpri-stanzas. The repetition in 7.2.8-11 is galita, as also in the case of the āpri-stanza 1.13.9 = 5.5.8 (below, p. 495). Considering the traditional hostility between the families of Viçvāmitra and Vasistha¹ their partnership in so large a number of consecutive āpri-stanzas is a curious and unexplained circumstance.

5.42.16^{cd}, 17, 18 = 5.43.15^{cd}, 16, 17, ascribed to Atri Bhāuma, and addressed to Viçvē Devāḥ. Two and one-half refrain stanzas at the end of each hymn, presumably by the same author. Note also that 5.41.8^d = 5.42.16^b.

6.47.12, 13 (ascribed to Garga Bharadvaja) = 10.131.6, 7 (ascribed to Sukīrti Kākṣīvata); addressed to Indra Sutraman. Pādas b and d of the first stanza, and padas a b of the second stanza occur also elsewhere. The stanzas seem to be more original in the connexion of 10.131; see under 6.47.12.

9.36.4, 5 (ascribed to Prabhūvasu Āṅgirasa) = 9.64.5, 6 (ascribed to Kaçyapa Marīca). Both passages are addressed to Pavamāna Soma, but in the first soma is treated in the singular; in the second in the plural (somāḥ), so that the second pair makes the impression of an ūha of the first pair. See under 9.36.4, 5.

10.42.10, 11 = 10.43.10, 11 = 10.44.10, 11, ascribed to Kṛṣṇa Āṅgirasa, and addressed to Indra. Two refrain stanzas at the end of the hymns; presumably by the same author.

5.40.2, 3 (ascribed to Atri Bhāuma): 8.13.32, 33 (ascribed to Nārada Kāṇva); both to Indra. This case also involves intentional parallelism of two pairs of successive stanzas. But they are identical only in their respective first distichs, the second distichs being entirely or partially refrains. I have assumed that the version of the fifth book is the primary one; see under 5.40.2, 3.

In two cases either the materials of one single stanza are worked up by additions into two stanzas, or the converse process has taken place, i. e. two stanzas have been condensed, by omissions, into one stanza. Thus 5.22.2

¹ RV. 3.53.21-24 are designated traditionally as vasiṣṭhadveśinyah (sc. r̥eṣah), that is to say, stanzas to whose recital the Vasisthas will not listen. See the Anukramanī; Rig-Vidhāna 2.4.2; Brhaddevatā 4.117; and cf. the Western discussions of this matter in the bibliography cited in a note in the discussion of the relations of the third and seventh maṇḍalas (see p. xvi, top line).

(ascribed to Viçvāsāman Ātreya) distributes its four pādas through the two stanzas, containing six pādas, of 5.26.7, 8 (ascribed to Vasūyava Ātreyāḥ). Both are addressed to Agni. It seems to me that the expanded stanzas are secondary; see under 5.22.2.

The first distichs of 10.33.2 and 3 (ascribed to Kavasa Ālīṣa) are contracted into the single stanza 1.105.8 (ascribed to Trita Aptya, or Kutsa). Both are addressed to Indra. There seems to me good reason to believe that the abbreviated version is secondary; see under 1.105.8.

2. Entire Single Stanzas Repeated Unchanged as Refrains at the end of Hymns

The majority of single stanzas that are repeated verbatim are refrain stanzas at the end of hymns, usually ascribed to the same author or family of authors. But there are also a considerable number of single stanzas, scattered through the collection, which are repeated, either because the subject strongly invites the use of the same material (as in the case of the Āpri-hymns), or because of the general habit of the poets to stand upon one another's shoulders. In the case of such borrowing of a single stanza the original source is even more difficult to determine than in the case of one or more pādas, because the stanza is a rounded whole whose meaning does not hinder it from amalgamating with various surroundings.

The following 43 refrain stanzas, occurring a total of 129 times, are found at the end of hymns. They regularly (except 10.89.18 and 10.104.11, repeating in galita 3.30.22) recur in the same book, and they are invariably treated as galita in their repeated occurrences. Books 8 and 9, and they only, are totally lacking in refrain stanzas, a fact which characterizes the eighth book in a particular degree, because it is especially rich in refrain pādas and refrain appendages (see the List of Refrain-lines in Part 3). Books 3 and 7 are especially prominent in this class of repetitions:

- 1.95.11 = 1.96.9 (Kutsa Āṅgirasa; to Agni)
- 1.100.19 (Rjṛāvā) = 1.102.11 (Kutsa). To Indra
- 1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitrāvaraṇi; to Maruts)
- 1.175.6 = 1.176.6 (Agastya; to Indra)
- 1.183.6 = 1.184.6 (Agastya; to Aćvins). Note also 1.183.3^d = 1.184.5^c.
- 2.1.16 = 2.2.13 (Gr̄tsamada; to Agni)
- 2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gr̄tsamada; to Indra)
- 2.13.13 = 2.14.12 (Gr̄tsamada; to Indra)
- 2.23.19 = 2.24.16 (Gr̄tsamada; to Brahmaṇaspati). Second distich also at 2.35.15^d
- 2.27.17 = 2.28.11 = 2.29.7 (Kūrma Gārtsamada, or Gr̄tsamada; to Varuṇa)
- 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmitra Gāthina) = 3.15.17 (Utkila Kātya) = 3.23.5 (Deva-gravas Bhārata, and Devavāta Bhārata). To Agni
- 3.30.20 = 3.50.4 (Viçvāmitra; to Indra)
- 3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 = 3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmitra, or his descendants; to Indra)

4.13.5 = 4.14.5 (Vāmadeva Gāutama ; to Agni). The two hymns are imitative throughout ; see p. 13.

4.16.1 = 4.17.21 (Vāmadeva Gāutama) = 4.19.11 = 4.20.11 = 4.21.11 = 4.22.11 = 4.23.11 = 4.24.11 (Vāmadeva). To Indra.

4.43.7 = 4.44.7 (Purumiḥa Sāuhotra, and Ajamiḥa Sāuhotra ; to Aṣvins)

5.42.17 = 5.43.16 (Atri Bhāuma ; to Viṣve Devāḥ)

5.42.18 = 5.43.17 = 5.76.5 (Atri Bhāuma) = 5.77.5 (Avasyu Ātreya). To Aṣvins. Note also 5.43.11^c = 5.76.4^c.

5.57.8 = 5.58.8 (Cyāvācva Ātreya ; to Maruts)

6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya ; to Agni)

7.1.20 = 7.1.25 (Vasiṣṭha Māitrāvaruṇi ; to Agni). Since 7.1.20 is repeated in the same hymn it is evidently a final stanza. The redaction has welded two hymns. Cf. Oldenberg, Prol. pp. 122, note 2, 142.

7.3.10 = 7.4.10 (Vasiṣṭha Māitrāvaruṇi ; to Agni)

7.7.7 = 7.8.7 (Vasiṣṭha Māitrāvaruṇi ; to Agni)

7.20.10 = 7.21.10 (Vasiṣṭha Māitrāvaruṇi ; to Indra)

7.24.6 = 7.25.6 (Vasiṣṭha Māitrāvaruṇi ; to Indra)

7.28.5 = 7.29.5 = 7.30.5 (Vasiṣṭha Māitrāvaruṇi ; to Indra)

7.34.25 (Vasiṣṭha ; to Viṣve Devāḥ) = 7.56.25 (Vasiṣṭha ; to Maruts)

7.39.7 = 7.40.7 (Vasiṣṭha ; to Viṣve Devāḥ). Pādas b and c also in 7.62.3^c and 7.1.20^c

7.41.7 = 7.80.3 (Vasiṣṭha ; to Uṣas)

7.60.12 = 7.61.7 (Vasiṣṭha ; to Mitra and Varuṇa)

7.62.6 = 7.63.6 (Vasiṣṭha ; to Mitra and Varuṇa)

7.64.5 = 7.65.5 (Vasiṣṭha ; to Mitra and Varuṇa)

7.67.10 = 7.69.8 (Vasiṣṭha ; to Aṣvins)

7.70.7 = 7.71.6 (Vasiṣṭha ; to Aṣvins)

7.72.5 = 7.73.5 (Vasiṣṭha ; to Aṣvins)

7.82.10 = 7.83.10 (Vasiṣṭha ; to Indra and Varuṇa)

7.84.5 = 7.85.5 (Vasiṣṭha ; to Indra and Varuṇa)

7.90.7 = 7.91.7 (Vasiṣṭha ; to Indra and Vāyu)

7.97.10 = 7.98.10 (Vasiṣṭha ; to Indra and Bṛhaspati)

7.99.7 = 7.100.7 (Vasiṣṭha ; to Viṣṇu)

10.11.9 = 10.12.9 (Havirdhāna Āṅgi ; to Agni)

10.63.17 = 10.64.17 (Gaya Plāta ; to Viṣve Devāḥ)

10.65.15 = 10.66.15 (Vasukarṇa Vāsukra ; to Viṣve Devāḥ). Note also that 10.65.9^c = 10.66.4^c ; that each hymn consists of fifteen stanzas ; and that the author, according to the express statement of our stanza, is a Vasiṣṭha. See p. 16.

3. Entire Single Stanzas, not Refrains, Repeated in any part of a Hymn

A considerable number of stanzas that are not refrains are repeated throughout the collection, either in the same or in different manḍalas, and without being confined to the end of hymns. The Anukramanī is not disturbed by these recurrences ; the hymns in which occur the repeated stanzas are cheerfully assigned to different authors and are said, at times, to be addressed to different divinities. Such repetitions are frequently, but by no means always, written out in full (not galita). To some extent these repeated stanzas are ritualistic, and a few are cosmic or theosophic, in accordance with the marked tendency of brahmodya stanzas and motifs to repeat themselves through-

out the mantra literature. The number of these stanzas is 23, repeated each a single time, so as to yield a total of 46 occurrences:

1.13.9 (Medhātithi Kāṇva) = 5.5.8 (Vasuṣruta Ātreya). April-stanza to Tisro Devyāḥ. Repeated as galita in 5.5.8, as also is the case in the repetition of 3.4.8-11 in 7.2.8-11 (above, p. 17).

1.23.8 (Medhātithi Kāṇva; to Indra Marutvant) = 2.41.15 (Gr̄tsamada; to Viçve Devāḥ). R̄tuyāja-stanza (cf. p. 17), repeated as galita in 2.41.15.

1.91.3 (Gotama Rāhūgaṇa; to Soma) = 9.88.8 (Ūṇanas Kāvya; to Soma Pavamāna). Ritual stanza, repeated as galita in 9.88.8.

1.91.16 (Gotama Rāhūgaṇa; to Soma) = 9.31.4 (Gotama Rahūgaṇa; to Soma Pavamāna). Ritual stanza, repeated in full.

1.124.12 (Kakṣīvat Dāirghatamas) = 6.64.6 (Bharadvāja). To Uṣas, repeated as galita in 6.64.6.

1.147.3 (Dirghatamas Āucathya) = 4.4.13 (Vāmadeva Gāutama). To Agni, repeated in full.

1.164.31 (Dirghatamas Āucathya; to Viçve Devāḥ) = 10.177.3 (Pataīṅga Prājāpatya; Māyā-bhēdah). Brahmodya, repeated in full.

1.164.50 (Dirghatamas Āucathya; to Sādhyāḥ) = 10.90.16 (Nārāyaṇa; to Purusa). Brahmodya, repeated in full.

1.174.9 (Agastya) = 6.20.12 (Bharadvāja). To Indra, repeated as galita in 6.20.12. Note also the correspondence of 1.174.2^b with 6.20.10^c

2.1.2 (Gr̄tsamada Bhārgava, &c.) = 10.91.10 (Aruṇa Vaitahavya). To Agni. Ritual stanza repeated in full.

2.41.13 (Gr̄tsamada) = 6.52.7 (R̄jīc̄van Bhāradvāja). To Viçve Devāḥ. Repeated in full.

3.9.9 (Viçvāmitra Gāthina; to Agni) = 10.52.6 (Agni Sāucīkā; to Devāḥ). Repeated in full.

3.41.6 (Viçvāmitra) = 6.45.27 (Caīmyu Bāhraspatya). To Indra, repeated as galita in 6.45.27.

3.47.5 (Viçvāmitra) = 6.19.11 (Bharadvāja). To Indra, repeated as galita in 6.19.11.

3.52.3 (Viçvāmitra) = 4.32.16 (Vāmadeva). To Indra, repeated in full. Cf. 3.62.8.

4.12.6 (Vāmadeva Gāutama; to Agni) = 10.126.8 (Kulmalabarhiṣa Čāilūsi, &c.; to Viçve Devāḥ). Repeated in full.

4.32.13 (Vāmadeva) = 8.65.7 (Pragātha Kāṇva). To Indra, repeated in full.

6.15.12 (Vitahavya Āṅgirasa, or Bharadvāja) = 7.4.9 (Vasiṣṭha Māitravaruṇi). To Agni, repeated as galita in 7.4.9.

8.6.45 (Vatsa Kāṇva) = 8.32.30 (Medhātithi Kāṇva). To Indra, repeated in full.

8.11.8 (Vatsa Kāṇva) = 8.43.21 (Viṛūpa Āṅgirasa). To Agni, repeated in full.

8.13.18 (Parvata Kāṇva) = 8.92.21 (Çrūtakakṣa Āṅgirasa, &c.). To Indra, repeated in full. Note also the correspondence of 8.13.14^b with 8.92.30^c.

8.32.29 (Medhātithi Kāṇva) = 8.93.24 (Sukakṣa Āṅgirasa). To Indra, repeated in full

9.25.6 (Dṝjhaciyuta Āgastya) = 9.50.7 (Ucāthya Āṅgirasa). To Soma Pavamāna. Ritual stanza, repeated in full.

4. Substantially identical Stanzas Repeated with Changes

One of the features in the repetition of stanzas is that they are repeated with variations. We have seen (above, p. 492) that the pādas of one given stanza may appear distributed among two, along with other kindred devices. Similarly there are cases in which a certain stanza reappears with an added pāda. Thus in the following two cases involving four stanzas:

1.23.20 (Medhātithi Kāṇva; to Waters)
 apsu me somo abravid antar viçvāni bheṣajā,
 agnim ca viçvaçamībhuvam āpaç ca viçvabheṣajih.

10.9.6 (Trīcīras Tvāstra, or Sindhudvīpa Āmbarīṣa ; to Waters)
 apsu me somo abravīd antar viçvāni bheṣajE,
 agnīm ca viçvāçambhuvam.

This stanza is followed in the two books by three more identical stanzas ; see above, p. 492. The additional pāda is probably a secondary appendage.

5.35.6 (Prabhūvasu Āṅgirasa ; to Indra)
 tvām id vṛtrahantama janEṣo vṛktabarhiṣaḥ,
 ugrāṇī pūrvīṣu pūrvyām havante vājasītaye.

8.6.37 (Vatsa Kāṇva ; to Indra)
 tvām id vṛtrahantama janEṣo vṛktabarhiṣaḥ,
 havante vājasītaye.

It is not possible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37. See under 5.35.6.

In a rather large number of cases stanzas are varied by changes in the wording of one or more pāda. Either a familiar theme, such as the āpri, is treated by different authors in slightly different ways, with changes that mark nothing but various literary predilections—what we might call a literary tha. Or different connexions require slight grammatical or lexical changes—true tha in the sense of the ritualistic texts. Or the changes reach still farther : an older theme is made the base of a new performance, because it is adaptable to another divinity or subject. In all these cases the changes do not disguise the fact that the authors are handling one and the same stanza as a whole, that they are not merely reassembling individual familiar floating pādas. This interesting class consists of 12 cases, involving 26 stanzas, or including the two cases just preceding, 14 cases involving 30 stanzas. The matter is of so high a degree of interest as to make it worth while to state these cases in full for convenient survey. For the critical relations of these repeated stanzas see the body of the work each time under the earlier stanza.

1.4.10 (Madhuchandas Vāiçvāmitra ; to Indra)
 yo r̥īyo 'vanir mahān supāraḥ sunvataḥ sakhaḥ,
 tasmā indrīya gāyata.

8.32.13 (Medhātithi Kāṇva : to Indra)
 yo r̥īyo 'vanir mahān supāraḥ sunvataḥ sakhaḥ,
 tam indram abhi gāyata.

The pāda tasmā indrīya gāyata, also at 1.5.4^c.

1.13.8 (Medhātithi Kāṇva ; to Dāivyā Hotārāu)
 tā sujihvā upa hvaye hotārā dāivyā kavī,
 yaññāni no yaksatam imam.

1.142.8 (Dirghatamas Āucathya ; to Dāivyā Hotārāu)
 mandrajihvā jugurvanī hotārā dāivyā kavī,
 yaññāni no yaksatam imam sidhram adya divispr̥cam.

1.188.7 (Agastya ; to Dāivyā Hotārāu)
 prathamā hi suvācasā hotārā dāivyā kavī,
 yaññāni no yaksatam imam.

The pāda 1.142.8^d, also at 2.41.20^b ; 5.13.12^b. Hymns 1.13.8 and 1.142.8 share no less than six pādas.

497] Substantially identical Stanzas Repeated with Changes

1.73.3 (Parācara Ćāktya ; to Agni)

devo na yaḥ pṛthivīm viṣvadhiṣyā upakṣeti hitamitro na r̄iṣe,
puraḥsadaḥ ḡarmasado na vīrā anavadyā patijusṭeva nārī.

3.55.21 (Prajāpati Vaiçyāmitra, or Prajāpati Vācya ; to Viçvē Devāḥ, here Indra)
imāṁ ca naḥ pṛthivīm viṣvadhiṣyā upa kṣeti hitamitro na r̄iṣe,
puraḥsadaḥ ḡarmasado na vīrā mahad devānāṁ asuratvam ekam.

The pāda 3.55.21^d is refrain throughout the hymn.

1.118.3 (Kakṣīvat Dāirghatamasa ; to Aćvins), almost =

3.58.3 (Viṣvāmitra ; to Aćvins)
pravadyāmānā (3.58.3, suyugbhir aṣvāḥ) suvṛtā rathena dasr̄īv imāṁ ḡrūtamān ḡlokam adreḥ,
kim aṅga vāṁ praty avartīn gamiṣṭhāhur vīprāśo aṣvīnā puriṣe.

4.38.10 (Vāmadeva ; to Dadhikrā)

5. dadhikrāḥ qavas̄ kṛṣṭih sūrya iva jyotiṣpās tatāna,
saḥasrasāḥ qatās̄ vījy arvā pṛṇaktu madhvā sam imā vacānsi.

10.178.3 (Ariṣṭanemī Tārkṣya ; to Tārkṣya)

sadyaḥ oīd yaḥ qavas̄ pañca kṛṣṭih sūrya iva jyotiṣpās tatāna,
saḥasrasāḥ qatās̄ asya rāhīr na smā varante yuvatīn na ḡaryām.

5.2.8 (Kumāra Ātreya, or Vṛṣa Jāna, or both ; to Agni)

hr̄ṇiyamāno apa mad hy ārēḥ pra me devānām vratapāḥ uvīca,
īndro vīdviñān anu hi tvīcacakṣa tenkham agne anuṣiṣṭa ḡgīm.

10.32.6 (Kavasa Āliṣā ; to Indra)

nidhīyamānam apagūlham apsu pra me devānām vratapāḥ uvīca,
īndro vīdviñān anu hi tvīcacakṣa tenkham agne anuṣiṣṭa ḡgīm.

8.36.7 and 8.37.7 (both Ćyāvācya Ātreya ; to Indra)

ćyāvācya sunvatas (8.37.7, rebhatas) tathā ḡṛūpā yathāgīrṇor atreḥ karmāṇī kṛṇvataḥ,
pra trassadasyum ḡvītha tvam eka in nṛṣīhyā īndra brahmāṇī (8.37.7, kṣatrāṇī) vardhayān.

For this pair see above, p. 16.

8.38.9 (Ćyāvācya Ātreya ; to Indra and Agni)

evā vāṁ ahva ḡtaye yathāhvavanta medhīrāḥ,
īndragīlī somapitaye.

8.42.6 (Araṇānas, or Nābhāka Kānva ; to Aćvins)

evā vāṁ ahva ḡtaye yathāhvavanta medhīrāḥ,
nāsatyā somapitaye nabhanṭām anyake same.

The pāda 8.42.6^d is refrain in 8.39.1^f–40.11^f ; 42.4^d–6^d.

9.13.5 (Asita Kācyapa, or Devala Kācyapa ; to Soma Pavamāna)

te naḥ sahasrīnām rayīm pavantām ḡ suvīryam,
suvīnām devīsā īndavāḥ.

9.65.24 (Bhr̄gu Vārunī, or Jamadagni Bhārgava ; to the same)

te no vṛṣṭīm divas pari pavantām ḡ suvīryam,
suvīnām devīsā īndavāḥ.

9.32.2 (Ćyāvācya Ātreya ; to Soma Pavamāna), almost =

9.38.2 (Rāhūgana Āṅgirass ; to the same)

ād īm (9.38.2, etam) trītasya yoṣaḥo harīm hinvānty adribhiḥ,
īndum īndrīya pītaye.

Pādas b and c also in 9.30.5 and 9.65.8. Therefore, four stanzas with two identical pādas.

9.33.3 (Trita Āptya ; to Soma Pavamāna)

suṭā īndrīya vīkṣye varuṇīya marudbhyaḥ,
somo arṣanti viṣṇave.

9.34.2 (The same)

suṭā īndrīya vīkṣye varuṇīya marudbhyaḥ,
somo arṣati viṣṇave.

9.65.20 (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to the same)
 apeā īdr̥kya v̥yave varuṇkya marudbhyaḥ,
 somo ar̥ṣati viṣṇave.

Pāda 9.34.2¹ also at 5.51.7².

10.159.4 (Caeſ Pāulomī), almost =
 10.174.4 (Abhilāvarta Āṅgirasa; Rājñāḥ stutih)
 yeṇendro haviṣṭ kṛtv y abhaved dyumny uttamah,
 idam tad akri devk asapatnā (10.174.4, asapatnā) kilēbhuvam.

5. Similar Stanzas

At this point the discussion carries us out of the domain of repeated stanzas to that of similar stanzas. A close definition of the term similar stanzas is impossible, because an identical pāda, or some other more or less identical group of words implies similarity. I group here such stanzas as have one or two repeated pādas, and have in addition more or less additional identical or parallel words. What is perhaps even more important, they are pervaded by the same spirit to such an extent as to preclude the possibility that the authors of the second hand did not have in mind the pattern stanzas as a whole. The modifications on the part of the imitative stanza are freer and cover a wider range of change of subject. Grammatical and lexical change, change of divinity and subject have here full play, but the pattern stanza is always traceable in the secondary result. Needless to say we cannot for the most part tell which is the pattern stanza. I have indicated above that there are in the Rig-Veda a number of similar stanzas in which no one pāda of one is exactly like the other, yet whose general tenor is more or less definitely, or more or less vaguely the same (p. 12). Such resemblance pervades, e.g., almost every one of the corresponding stanzas of 9.104 and 105 (p. 13). The similarities of the present class fade out to the point where it becomes doubtful whether they really extend through a given stanza, or merely through one or more of its component units, pāda, or distich.

This class may be established for the following 39 examples, involving 80 stanzas, to wit:

1.3.10 : 6.61.4	1.121.5 : 10.61.11
1.23.1 : 8.82.2	1.174.2 : 6.20.10
1.23.7 : 8.76.6	1.183.3 : 6.49.5
1.25.10 : 8.25.8	1.185.8 : 5.85.7
1.36.10 : 8.19.21	3.52.3 = 4.32.16 : 3.62.8
1.37.4 : 8.32.27	4.24.3 : 7.82.9
1.47.7 : 8.8.14	4.37.5 : 8.93.34
1.116.7 : 1.117.6, 7	4.46.3 : 8.1.24
1.116.16 : 1.117.17	4.46.4 : 8.5.28 ¹
1.117.25 : 2.39.8	5.26.4 : 5.51.1
1.118.4 : 6.63.7	5.51.3 : 8.38.7
1.118.9 : 10.39.10	5.54.11 : 8.7.25

¹ Cf. also the correspondence of 4.46.5² with 8.5.2²

5.75.3 : 8.8.1	9.3.9 : 9.42.2
8.5.18 : 8.26.16	9.25.3 : 9.28.3
8.6.6 : 8.76.2	9.45.1 : 9.50.5
8.7.20 : 8.64.7	9.64.17 : 9.66.12
8.13.31 : 8.33.11	9.83.5 : 9.86.40
8.14.6 : 9.65.9	9.90.5 : 9.97.42
8.18.3 : 10.126.7	9.104.2 : 9.105.2 ¹
8.100.2 : 10.83.7	

As apt illustrations of this class I may cite in full the following dozen or so cases, for the purpose of showing to the eye this style of repetition :

1.3.10 (Madhuchandas Viçvāmitra ; to Sarasvatī)
 pāvākā nāh sarasvatī vājebhir vājinivatī,
 yajñānā vāstu dhīyāvasuḥ.
 6.61.4 (Bharadvāja ; to Sarasvatī)
 pra no devī sarasvatī vājebhir vājinivatī,
 dhīnām avitry avatu.

1.25.10 (Çunahçepa Ājīgarti, alias Devarāta ; to Varuṇa)
 ni sāsāda dhṛtavrato varuṇaḥ pastyāsv ā,
 sāmrājyāya sukratnū.

8.25.8 (Viçvamanas Vāiyācva ; to Mitra and Varuṇa)
 rtāvānā ni sedatuh sāmrājyāya sukratū,
 dhṛtavrataḥ kṣatriyā kṣatram ācatuh.

1.37.4 (Kānva Ghāura ; to Maruts)
 pra vah cārdhāya ghrṣvaye tvesadyumnāya çuṣmīne,
 devattām brahma gāyata.

8.32.27 (Medhātithi Kānva ; to Indra)
 pra va ugrāya niṣṭure 'śālhāya prasakṣiṇe,
 devattām brahma gāyata.

There is a subtle likeness in these stanzas which goes beyond the mere verbal parallelism. See under 1.37.4.

1.47.7 (Praskanva Kānva ; to Açvins)
 yan nāsatyā parāvati yad vā stho adhi turvaçē,
 ato rathena suvṛtā na ḫ gataṁ sākām sūryasya raçmibhiḥ.
 8.8.14 (Sadhvānsa Kānva ; to Açvins)
 yan nāsatyā parāvati yad vā stho adhi ambare,
 atah sahasrañirñijā rathenā yātām açvinā.

The second hemistich of 8.8.14 also at 8.8.11.

1.117.25 (Kakṣīvat Dāirghatamasa ; to Açvins)
 etāni vām açvinā vīryāpi pra pūrvyāpi ḫyavo 'vocan,
 brahma kṛpāvanto vṛṣṇāñ yuvabhyām suvīrāmo vidatham ḫ vadēma.
 2.39.8 (Grtsamada ; to Açvins)
 etāni vām açvinā vardhanāni brahma stomañ grtsamadāśo akrañ,
 tāni narā jujuṣānopā yātām bṛhad vadēma vidathe suvīrāḥ.

1.121.5 (Kakṣīvat Dāirghatamasa ; to Indra, or Viçvē Devāḥ)
 tubhyām payo yat pitārāv anītām rādhāḥ suretas turāpē bhurāpū,
 quci yat te rekṇa ḫyajanta sabardughāyāḥ paya usriyāyāḥ.
 10.61.11 (Nābhānēdiṣṭha Mānavā ; to Viçvē Devāḥ)
 makṣū kanāyāḥ sakhyām navīyo rādhā no reta ḫtam it turāpān,
 quci yat te rekṇa ḫyajanta sabardughāyāḥ paya usriyāyāḥ.

¹ These two hymns are parallel throughout ; see above, p. 13.

4.46.3 (Vāmadeva; to Indra and Vāyu)

॥ vām sahasram haraya indravāyū abhi prayah,
vahantu somapitaye.

8.1.24 (Pragātha Kānya, formerly Pragātha Ghāura; to Indra)

॥ tvā sahasram ā catam yuktā rathe hiranayaye,
brahmayujo haraya indra keino vahantu somapitaye.

4.46.4 (Vāmadeva; to Indra and Vāyu)

ratham hirapya vandhuram indravāyū svadhvaram,
॥ hi sthātho divispṛcam.

8.5.28 (Brahmātithi Kānya; to Aćvins)

ratham hirapya vandhuram hiranayābhīḍum aćvinā,
॥ hi sthātho divispṛcam.

Cf. also the correspondence of 4.46.5^a with 8.5.2^a.

5.51.3 (Svastyatreyā Ātreya; to Viçve Devāḥ)

viprebhīr vipra sanyta prātaryāvabhir ॥ gahi,
devebhīḥ somapitaye.

8.38.7 (Manu Vāivasvata; to Viçve Devāḥ)

prātaryāvabhir ॥ gatam devebhīr jenyavasū,
indrāgnī somapitaye.

5.75.3 (Avasyu Ātreya; to Aćvins)

॥ no ratnāni bibhratāv aćvinā gachataṁ yuvam,
rudrā hirapya vartanī jusānā vājīnī vasū mādhvī mama ḡutam havam.

8.8.1 (Sadhvānsa Kānya; to Aćvins)

॥ no viçvābhīr ūtibhir aćvinā gachataṁ yuvam,
daśā hirapya vartanī pibataṁ somyām madhu.

Pāda 5.73.3^c is refrain in 5.75.1^e-9^e, and pāda 8.8.1^d is a common formula, 6.60.15^d (q. v.)

8.5.18 (Brahmātithi Kānya; to Aćvins)

asmākam adya vām ayanī stomo vāhiṣṭho antamahī,
yuvābhyaṁ bhūtv aćvinā.

8.26.16 (Viçvamanas Vāyiçvā, or Vyaçvā Āñgirasa; to Aćvins)

vāhiṣṭho vām havānām stomo dūto huvan narā,
yuvābhyaṁ bhūtv aćvinā.

8.14.6 (Gośūktin Kāṇvāyana, and Aćvāsūktin Kāṇvāyana; to Indra)

vāvṛdhānasya te vayam viçvā dhanāni jīgyuṣaḥ,

Uttim indrā vṛṣpimāhe.

9.65.9 (Bhrū Vārunī, or Jamadagni Bhārgava; to Soma Pavamāna)

tasya te vajino vayānī viçvā dhanāni jīgyuṣaḥ,

sakhitvā ॥ vṛṣpimāhe.

8.18.3 (Irimbithi Kānya; to Adityas)

tat su nah savitā bhago varuṇo mitro aryamā,
çarma yachantu sapratho yad īmahe.

10.126.7 (Kulmalabarhiṣā Çāliṣī, or Añhomuc Vāmadevya; to Viçve Devāḥ)

çunam asmabhyam ūtaye varuṇo mitro aryamā,

çarma yachantu sapratha Adityāśo yad īmahe ati dviṣaḥ.

For the future of the higher criticism of the Rig-Veda stanzas which reflect one another as a whole are of particular importance. A single pāda easily assumes a formulaic character, is easily remembered and repeated. But when an entire stanza reflects the spirit and diction of another we are face to face with a definite historical question which, theoretically at least, is solvable. Simi-

larity in the preceding group of stanzas is by no means equally thoroughgoing in each case: it fades out into stanza correspondence of still lower degree. I add here, without writing them out in full, a considerable number of citations in which the greater part of one stanza is parallel to the greater part of a second stanza; each contains additional elements. Yet, again, the spirit of the two stanzas is enough the same to make it very likely that one stanza, as a whole, served as a pattern for the other. Thus, e.g.:

5.26.1 (Vasūyava Ātreyāḥ ; to Agni)
agnē pāvaka rociṣā mandrayāḥ deva jihvayāḥ,

॥ devēṇu vaks̄i yakṣi ca.

6.16.2 (Bharadvāja ; to Agni)

sa no mandrābhir adhvare jihvābhir yajā mahāḥ,

॥ devēṇu vaks̄i yakṣi ca.

Or, more subtly, because the word forms, rather than the word sense, are changed:

7.77.4 (Vasiṣṭha ; to Uṣas)

antivāmā dūre amitram uchorvīm gavyūtim abhayām kṛdhī naḥ,
yāvaya dveṣāḥ ॥ bharā vasiṣṭi codaya rādho gr̄nate maghoni.

9.78.5 (Kavi Bhārgava ; to Soma Pavamāna)

etāni soma pavamāno asmayuḥ satyāni kṛṇvan dravīṇāpy arṣāni,
jahi ṣatrum antike dūrake ca ya urvīm gavyūtim abhayām ca naś kṛdhī.¹

The following cases are more or less of this sort. They are not always separated by a hard and fast line from the preceding group:

1.13.8 : 1.142.8 : 1.188.7	5.26.2 : 7.16.4
1.16.3 : 8.3.5 (cf. also 3.42.4)	5.35.2 : 6.46.7
1.92.13 : 4.55.9	5.46.3 : 7.44.1
1.124.3 : 5.80.4	6.45.25 : 8.95.1
1.124.10 : 4.51.3	6.48.8 : 7.16.10
3.9.6 10.118.5	6.53.10 : 9.2.10
3.12.4 : 8.38.2	6.70.3 : 8.27.16
3.41.7 : 7.31.4	7.77.4 : 9.78.5
3.42.6 : 8.75.16 (cf. also 8.98.11)	8.1.3 : 8.15.12
4.7.8 : 4.8.4	8.6.15 : 8.12.24
5.9.3 : 6.16.40	9.1.4 : 9.6.3 : 9.51.5 : 9.63.13
5.13.5 : 8.98.12	9.35.2 : 9.62.26
5.20.3 : 7.94.6	9.41.4 : 9.42.6 : 9.61.3
5.26.1 : 6.16.2	9.46.5 : 9.65.13

6. Distichs Repeated Unchanged

The next variety of repetition is that of distichs, or any given pair of pādas in one stanza recurring together within the limits of another stanza. This takes place on a rather surprising scale, there being no less than 62 distichs which are repeated without variation, and 79 which are repeated with more or less variation. This count, of course, aside from the stanzas repeated entirely:

¹ Even the words yāvaya dveṣāḥ, in 7.77.4, and satyāni kṛṇvan, in 9.78.5, paraphrase one another in a remote fashion.

their collective distichs heighten the total greatly, in accordance with the preceding counts. Distichs, like stanzas, usually represent a rounded unit of thought, easy to fit into various situations, therefore the relative chronology or priority of their occurrences does not, as a rule, betray itself. A brilliant example of relative chronology, by way of illustration, is offered by the familiar *Uṣas*-stanza 1.124.2 :

aminati dāiyāni vratāni pramīnati manusyā yugāni,
Iyuṣīnām upamā caçvatīnām āyatīnām prathamoṣā vy adyāut.

The two organically antithetic pādas of the first distich are distributed pointlessly into two unfit connexions in 1.92.11^c, 12^c. And the second distich, again, reappears, 1.113.15^{cd}, in the variant form, Iyuṣīnām upamā caçvatīnām vibhātīnām prathamoṣā vy açvāit, where the obviously intentional antithesis of Iyuṣīnām and āyatīnām is frivolously thrown overboard; see under 1.92.11. In a few cases a distich is derived from one pāda by the insertion of an extra word; thus 9.100.9^{ab}, tvām dyām ca mahivrata pṛthivīm cāti jabhrīṣe: 9.86.29^c, tvām dyām ca pṛthivīm cāti jabhrīṣe; see p. 523.

The following list contains 62 pāda-pairs repeated without changes, and arranged in the order of their occurrence in the mandalas. They make up a total of 132 pāda-pairs in the same stanza, to which may be added the two pairs of catenary distichs 9.67.31^{ab}, 32^{ab}, and 10.162.1^{cd}, 2^{ab}, listed on p. 8 :

1.13.6^{ab} (Medhātithi Kāṇva) = 1.142.6^{ac} (Dirghatamas Āucathya). Āpri, to Devīr Dvārah: vi
grāyantām ṛtāvṛdhāḥ, dvāro devīr asaçataḥ.
1.34.11^{cd} (Hiranyastūpa Āngirasa) = 1.157.4^{cd} (Dirghatamas Āucathya). To Agyins: prāyus
tāriṣṭām ni rapānsi mṛkṣatain sedhatain dveṣo bhavatain sacābhuvā.
1.36.7^{ab} (Kāṇva Ghāura; to Agni) = 8.69.17^{ab} (Priyamedha Āngirasa; to Indra): tam ghem
ītthā namasvina upa svarājam āsate.
1.53.11^{cd} (Savya Āngirasa; to Indra) = 10.115.8^{cd} (Upastuta Vārṣṭīhavya; to Agni): tvām
stosāma tvayā suvīrā drāghīya āyūḥ pratarām dadhānāḥ.
1.91.10^{ab} (Gotama Rāhūgana; to Soma) = 10.150.2^{ab} (Mṛīlīka Vāsiṣṭha; to Agni): imāni
yajñām idām vaco jujuṣāṇa upāgahi.
1.92.12^c, 11^o (Gotama Rāhūgana) = 1.124.2^{ab} (Kakṣīvat Dāirghatamasa). To Uṣas; pramīnati
manusyā yugāni, aminati dāiyāni vratāni.
1.105.14^{cd} (Trita Āptya, or Kutsa) = 1.142.11^{cd} (Dirghatamas Āucathya). To Agni; agnir
havyā suṣūdati devo deveṣu medhīrah.
1.106.7^{ab} (Kutsa) = 4.55.7^{ab} (Vāmadeva). To Viçve Devāḥ: devāir no devy aditir ni pātu
devas trātā trāyatām aprayuṣān.
1.121.5^{cd} (Kakṣīvat Dāirghatamasa; to Indra, or Viçve Devāḥ) = 10.61.11^{cd} (Nābhānediṣṭha
Mānava; to Viçve Devāḥ): quci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ.
Cf. also pāda b of each stanza.
1.124.3^{cd} (Kakṣīvat Dāirghatamasa) = 5.80.4^{cd} (Satyaçravas Ātreya). To Uṣas: ṛtasya pan-
thām any eti sādhu prajānatīva na diço mināti.
1.127.9^{cd} (Parucchepha Dāivodāsi; to Agni) = 1.175.5^{ab} (Agastya; to Indra): čuṣmīntamo hi te
mado dyumnnintama uta kratuḥ.
1.142.4^{ab} (Dirghatamas Āucathya) = 5.5.3^{ab} (Vasuçruta Ātreya). Āpri, to Agni: Ijito agna ā
vahendram citram iha priyam.

2.11.4^d, 5^a (Grtsamada) = 10.148.2^{bc} (Pṛthu Vainya). To Indra: dāśr viṣṭāh sūryeṇā sahyāḥ, guhā hitāṁ guhyām gūlham apsu.

3.1.19^{ab} (Viṣvāmitra Gāthina; to Agni) = 3.31.18^{cd} (Kučika Āiśrathi, or Viṣvāmitra; to Indra): ā no gahi sakhyebhīḥ civebhīr mahān mahībhīr ūtībhīr saranyan.

3.31.21^{cd} (Viṣvāmitra Gāthina; to Agni) = 3.59.4^{cd} (Viṣvāmitra; to Mitra) = 6.47.13^{ab} (Garga Bhāradvāja; to Indra) = 10.131.7^{ab} (Sukirti Kākṣīvata; to Indra): tasya vayaṁ sumatāu yajñiyasyāpi bhadre sāumanase syāma; and, with a slight ūha, 10.14.6^{cd} (Yama Vāivasvata; Liṅgoktadevatāḥ): teṣāṁ vayaṁ sumatāu yajñiyānām api bhadre sāumanase syāma.

3.52.1^{ab} (Viṣvāmitra) = 8.91.2^{cd} (Apālā Ātreyī). To Indra: dhānāvantāṁ karambhiṇam apūpavānam ukthinam.

3.55.13^{ab} (Prajāpati Vāiśvāmitra, &c.; to Viṣṭe Devāḥ) = 10.27.14^{cd} (Vasukra Āīndra; to Indra): anyasyā vatsāṁ rihati mīmāya kayā bhuvā ni dadhe dhenur ūdīhah.

3.62.9^{ab} (Viṣvāmitra; to Pūṣan) = 10.187.4^{ab} (Vatsa Āgneya; to Agni): yo viṣvābhiḥ vipaṣyati bhuvanā saṁ ca paṣyati. Both stanzas begin their third pāda with sa nah.

4.17.16^{ab} (Vāmadeva Gāutama) = 10.131.3^{cd} (Sukirti Kākṣīvata). To Indra: gavyantaṁ indraṁ sakhyāya viprā aṣvāyanto vṛṣaṇām vājayantāḥ.

4.41.5^{cd} (Vāmadeva; to Indra and Varuṇa) = 10.101.9^{cd} (Budha Sāumya; to Viṣṭe Devāḥ, or Rtvikstutih): sā no duhiyad yavasē gatvī sahasradhārā payasā mahī gāuḥ.

4.46.4^{ac} (Vāmadeva; to Indra and Vāyu) = 8.5.28^{ac} (Brahmātithi Kāṇva; to Aṣvins): rathāṁ hiranyavandhurā, ā hi sthātho divisprīcām. Note that 4.46.5^a = 8.5.2^b.

4.47.4^{ab} (Vāmadeva; to Indra and Vāyu) = 6.60.8^{ab} (Bharadvāja; to Indra and Agni): yā vāṁ santi purusprīḥ niyuto dācuse narā.

4.50.11^{cd} (Vāmadeva; to Indra and Brhaspati) = 7.97.7^{cd} (Vasiṣṭha; to Indra and Brahmaṇaspati): aviṣṭāṁ dhiyo jīgṛtāṁ purāmīdhir jaṭastāṁ aryo vanuṣāṁ arātīḥ.

4.55.10^{ab} (Vāmadeva; to Viṣṭe Devāḥ) = 8.18.3^{ab} (Iriṁbīthi Kāṇva; to Ādityāḥ): tat su nah saviṭā bhago varuṇo mitro aryamā.

5.23.4^{de} (Dyumna Viṣvācarṣaṇī Ātreyā) = 6.48.7^{de} (Çāmyu Bārhaspatya). To Agni: revan nah cukra dīdihi dyumat pāvaka dīdihi.

5.42.16^{cd} = 5.43.15^{cd} (Atri Bhāuma; to Viṣṭe Devāḥ): devo-devah suhavo bhūtu mahyaṇī mā no mātā prthivī durmatā dhāt. In each case this distich, followed by two more identical stanzas concludes the hymn.

5.45.3^{ab} (Çāmyu Bārhaspatya) = 8.12.21^{ab} (Parvata Kāṇva). To Indra: mahīr asya prāṇī-tayāḥ pūrvī uta praṣṭayāḥ.

5.75.7^{ab} (Avasya Ātreyā) = 5.78.1^{ab} (Saptavadhri Ātreyā). To Aṣvins: aṣvīnāḥ eha gachataṁ nāsatyā mā vi venatam.

6.45.33^{ab} (Çāmyu Bārhaspatya; to Bṛbu Takṣan) = 8.94.3^{ab} (Bindu Aṅgirasa, &c.; to Maruts): tat su no viye arya ā sādā grānanti kāravah.

6.51.15^{ab} (Rjīṣvan Bhāradvāja) = 8.83.9^{ab} (Kusidīn Kāṇva). To Maruts: yūyām hi ṣṭhā sudā-nava indrajyeṣṭhā abhīdyavāḥ.

7.35.15^{cd} (Vasiṣṭha) = 10.65.15^{cd} = 10.66.16^{cd} (Vasukarṇa Vāsukra). To Viṣṭe Devāḥ: te no rāṣṭāntāṁ urugāyam adya yūyām pāta svastibhīḥ sādā nah. Note that 7.35.15^b = 10.65.14^b, and see under 7.35.15.

7.39.7^{bc} = 7.40.7^{bc} (Vasiṣṭha; to Viṣṭe Devāḥ) = 7.62.3^{bc} (Vasiṣṭha; to Mitra and Varuṇa): ṣṭvāno varuṇo mitro agnīḥ, yachantu candrā upamāṇ no arkam.

7.59.2^{cd} (Vasiṣṭha; to Maruts) = 8.27.16^{ab} (Manu Vāivasvata; to Viṣṭe Devāḥ): pra sa kṣayām tirate vi mahīr iṣo yo vo varāya dācāti.

7.104.23^{cd} (Vasiṣṭha; to Pṛthivī and Antarkṣa) = 10.53.5^{cd} (Agni Sāucika; to Devāḥ): pṛthivī nah pārthivīt pātva arhaṇo 'ntarikṣām divyāt pātva asmān.

8.2.32^{bc} (Medhātithi Kāṇva) = 8.16.7^{bc} (Iriṁbīthi Kāṇva). To Indra: indraḥ purū puru-hūtāḥ, mahān mahībhīḥ caci�bhīḥ.

8.4.1^{ab} (Devātithi Kāṇva) = 8.65.1^{ab} (Pragātha Kāṇva). To Indra: yad indra prāg apāg uḍāñ nyag vā hūyase nṛbhīḥ. Note the correspondence of 8.4.1^a with 8.64.10^c, the latter also a hymn ascribed to Pragātha Kāṇva.

8.8.18^{ab} (Sadhvānsa Kāṇva) = 8.87.3^{ab} (Dyumnika Vasiṣṭha, &c.). To Aṣvins: ā vāṁ viṣvā-

bhir ūtibhih priyamedhā ahūṣata. The two hymns share three more pādas; see in their order.

8.13.15^{ab} (Nārada Kāṇva) = 8.97.4^{ab} (Rebha Kācyapa). To Indra: yac chakrāsi parāvati yad arvāvati vṛtrahan.

8.47.18^{ab} (Trita Āptya; to Ādityas and Uṣas) = 10.164.5^{ab} (Pracetas Āṅgirasa; Duḥṣavapna-ghnam): ajāismādyāśanāma cābhūmāñgaso vayam.

8.51 (Vāl. 3).6^{cd} (Çruṣṭigu Kāṇva) = 8.61.14^{cd} (Bharga Prāgātha). To Indra: taṁ tvā vayaṁ maghavann indra girvāṇah sūtāvanto havāmahe.

8.52 (Vāl. 4).6^{cd} (Āyu Kāṇva) = 8.61.10^{cd} (Bharga Prāgātha). To Indra: vasūyavo vasupatiṁ cātakratūm stomaṁ indram havāmahe.

8.93.6^{ab} (Sukakṣa Āṅgirasa; to Indra) = 9.65.22^{ab} (Bhṛgu Vāruni, &c.; to Soma Pavamāna): ye somāśah parāvati ye arvāvati sunvire.

8.98.3^{ab} (Nr̄medha Āṅgirasa; to Indra) = 10.170.4^{ab} (Vibhrāj Śūrya; to Śūrya): vibhrājān jyotiśā svar agaśo rocanām divāḥ.

9.1.1^{bc} (Madhuchandas Vāīcāmitra) = 9.100.5^{bc} (Rebhasūnū Kācyapāu). To Soma Pavamāna: pavasva soma dhārāyā, indrāya pātave sutah.

9.2.4^{bc} (Mēdhātithi Kāṇva) = 9.66.13^{bc} (Cātām Vāīkhānasāḥ). To Soma Pavamāna: āpo arṣanti sindhavāḥ, yad gobhir vāsayiṣyase.

9.13.3^{ab} (Asita Kācyapa, &c.) = 9.42.3^{bc} (Mēdhātithi Kāṇva). To Soma Pavamāna: pavante vājāśātaye, somāḥ sahaśrapājāśah. Note 9.13.1^a = 9.42.5^c, and 9.13.4^b = 9.42.6^c.

9.16.3^{bc} (Asita Kācyapa, &c.) = 9.51.1^{bc} (Ucathya Āṅgirasa). To Soma Pavamāna: somāṁ pavitra ā sṛja, punihindrāya pātave.

9.16.6^{bc} (Asita Kācyapa, &c.) = 9.62.19^{bc} (Jamatagni Bhārgava). To Soma Pavamāna: viṣvā arṣann abhiçriyāḥ, cūro na goṣu tiṣṭhati.

9.17.3^{bc} (Asita Kācyapa, &c.) = 9.37.1^{bc} (Rāhūgana Āṅgirasa). To Soma Pavamāna: somāḥ pavitre arṣati, vighnānān rakṣānī devayuh. With slight ūha, 9.56.1^{bc} (Avatsāra Kācyapa; to Soma Pavamāna): āghūḥ pavitre arṣati, vighnānān rakṣānī devayuh.

9.20.7^{bc} (Asita Kācyapa, &c.) = 9.67.1^{bc} (Vasiṣṭha). To Soma Pavamāna: pavitraṁ soma gachasi, dadhat stotre suvīryam.

9.22.3^{ab} (Asita Kācyapa, &c.) = 9.101.12^{ab} (Manu Sāṁvaraṇa). To Soma Pavamāna: ete pūtā viपācītāḥ somāśo dadhyācīraḥ.

9.23.4^{ab} (Asita Kācyapa, &c.) = 9.107.14^{ab} (Sapta R̄ṣayāḥ). To Soma Pavamāna: abhi somāśāyavāḥ pavante madyānī madam.

9.30.6^{ab} (Bindu Āṅgirasa) = 9.51.2^{ab} (Ucathya Āṅgirasa). To Soma Pavamāna; sunotā madhumattamam, somam indrāya vajriṇe. Note the reversed order; and cf. also 7.32.8^b.

9.33.2^{bc} (Trita Āptya) = 9.63.14^{bc} (Nidhruvi Kācyapa). To Soma Pavamāna: çukrā ṛtasya dhārāyā, vājāṁ gomantam aksarān. Note that 9.33.6^c = 9.63.1^a.

9.40.3^{bc} (Bṛhanmati Āṅgirasa) = 9.65.21^{bc} (Bhṛgu Vāruni, &c.). To Soma Pavamāna: asma-bhyāṁ soma viṣvataḥ, ā pavasva sahaśrinām. With slight ūha, 9.33.6^{bc} (Trita Āptya; to Soma Pavamāna): ... sahaśrināḥ. Cf. 9.62.12; 63.1.

9.40.6^{ab} (Mēdhātithi Kāṇva) = 9.100.2^{ab} (Rebhasūnū Kācyapāu). To Soma Pavamāna: puṇāna indav ā bhara soma dvibarhāsāṁ rayim.

9.53.4^{bc} (Avatsāra Kācyapa) = 9.63.17^{bc} (Nidhruvi Kācyapa). To Soma Pavamāna: hariṁ nadiṣu vājinam, indum indrāya matsarām.

9.63.2^{bc} (Nidhruvi Kācyapa) = 9.99.8^{cd} (Rebhasūnū Kācyapāu). To Soma Pavamāna: indrāya matsarintamaḥ, camūṣv ā niśidasi.

9.63.8^{bc} (Nidhruvi Kācyapa) = 9.65.16^{bc} (Bhṛgu Vāruni, &c.). To Soma Pavamāna: pavamāno manāv adhi, antarikṣena yātave. Note that 9.63.1^a = 9.65.21^c.

9.63.29^{bc} (Nidhruvi Kācyapa) = 9.67.3^{bc} (Bharadvāja). To Soma Pavamāna: abhy arṣa kani-kradat, dyumantam çūṣmam uttamām. Note that 9.63.19^c = 9.67.16^b.

9.68.10^{cd} (Vatsapri Bhālandana; to Pavamāna Soma) = 10.45.12^{cd} (Bhālandana Vatsapri; to Agni): adveṣe dyāvāprthivī huve ma devā dhatta rayim asme suvīram.

10.31.7^{ab} (Kavasa Ailūṣa; to Viṣve Devāḥ) = 10.81.4^{ab} (Viṣvakarman Bhāuvana; to Viṣvakarman): kiṁ svid vanām ka u vṛkṣa āśa yato dyāvāprthivī niṣṭataksuḥ.

7. Distichs Repeated with Changes

The number of distichs repeated with greater or lesser variation is rather larger than that of the distichs repeated intact. The class involves 79 instances of a total of 162 distichs. Moreover, it naturally fades out into another very prevalent class of repetitions in which there is one identical pada together with one or more words repeated in a pada adjacent to the identical one; see the next class. Here, as in previous cases, I have been guided in my classifications by the spirit and general intention of the passage, rather than by the completeness of the verbal correspondence; see, e.g. the relation of 4.17.7^{cd}: 4.19.3^{cd}. The present class, on the whole, shows even more instructively, and on a larger scale than the preceding ones, the persistence, and at the same time the freedom, with which the Vedic poets availed themselves of existing types of expression in order to serve their ends. Grammatical, lexical, and metrical change, and adaptation to different purposes, notably different divinities, are an almost constant element in these repetitions; nowhere do the Vedic poets show better that they regarded the entire body of Vedic composition as common property, freely to be used for new purposes and conceived in later moods:

1.12.1^{ab} (Medhātithi Kāṇva) = 1.36.3^{ab} (Kāṇva Ghāura). To Agni: agniṁ dūtarām (1.36.3^a, pra-tvā dūtarām) vṛṇīmahe hotārām ca sāṇīnām. Cf. 8.19.3.

1.12.11^{ac} (Medhātithi Kāṇva; to Agni) = 9.61.6^{ab} (Amahīyu Āṅgirasa; to Soma Pavamāna): sa nah stuvānā (9.61.6^a, punīna) ā bhāra, rayīn viravatīm isam. Cf. 8.24.3; 9.49.5.

1.18.2^{ab} (Medhātithi Kāṇva; to Brahmaṇaspati) = 1.91.12^{ab} (Gotama Rāhūgaṇa; to Soma): yo revāñ yo amīvahā (1.91.12^a, gayasphāno amīvahā) vasuvit puṣṭivardhanāḥ.

1.18.3^{ab} (Medhātithi Kāṇva; to Brahmaṇaspati) = 7.94.8^{ab} (Vasiṣṭha; to Indra and Agni): mā nah cañño (7.94.8^a, mā kasya no) araruso dūrtih prāṇī martyasya.

1.22.21^{ab} (Medhātithi Kāṇva; to Viṣṇu) = 3.10.9^{ab} (Viṣṇavītra Gāthīna; to Agni): tad vīrāśo (3.10.9^a, tañ tvā vīprā) vīpanyavyo jāgrvāṇśal saṁvidhate.

1.25.15^{ab} (Cūṇahṛcepa Ājigarti, &c.; to Varuṇa) = 10.22.2^{cd} (Vimada Āindra, &c.; to Indra): uta yo mānuṣeṣā (10.22.2^a, mitro na yo jāneṣā) yaṇç cakre asāmyā.

1.34.12^{cd} (Hiranyastūpa Āṅgirasa) = 1.11.2.24^{cd} (Kutsa). To Agyins: ḡravantā vām avase johavimi (1.11.2.24^a, adyūtye 'vase ni hvaye vām) vṛdhe ca no bhavatām vājasatāu.

1.36.15^{ab} (Kāṇva Ghāura; to Agni): pāhi no agne rakṣasāḥ pāhi dhūrter arāvṇāḥ = 7.1.13^{ab} (Vasiṣṭha Māitrāvaraṇī; to Agni); pāhi no agne rakṣasāḥ ajuṣṭat pāhi dhūrter araruso aghāyoh.

1.39.6^{ab} (Kāṇva Ghāura) = 8.7.28^{ab} (Punarvatsa Kāṇva). To Maruts: upo ratheṣu prṣṭatir ayañghdvaṇī (8.7.28^a, yad esāin prṣṭatir rathe) prṣṭatir vahati rohitāḥ.

1.45.4^{bc} (Praskaṇva Kāṇva; to Agni) = 8.8.18^{ab} (Sadhvāṇsa Kāṇva; to Agyins): priyamedhā ahūṣata, rājantam (8.8.18^a, rājantāv) adhvāṇām. The first two pādas of 8.8.18 are repeated at 8.8.7.3.

1.47.1^{ab} (Praskaṇva Kāṇva; to Agyins) = 2.41.4^{ab} (Gr̥tsamada; to Mitra and Varuṇa): ayañ vām madhumattamā (2.41.4^a, mitrāvaraṇā) sutah soma ṣṭāvṛdhā.

1.47.7^{ab} (Praskaṇva Kāṇva) = 8.8.14^{ab} (Sadhvāṇsa Kāṇva). To Agyins: yan nāsatyā parāvati yad vā stho adhi turvage (8.8.14^a, adhy ambare). For other correspondences between 1.47 and 8.8 see under 1.47.2.

1.47.8^{ab} (Praskaṇva Kāṇva; to Agyins) = 8.4.14^{cd} (Devātithi Kāṇva; to Indra): arvāñcā vām (8.4.14^a, arvāñcām tvā) saptayo 'dhvaraçriyo vahantu savanē upa.

1.48.14^{ab} (Praskaṇva Kāṇva; to Uṣas): ye cid dhi tvāṁ ṛṣayāḥ pūrva ūtaye juhūre 'vase mahi
— 8.8.6^{ab} (Sadhvāṇa Kāṇva; to AṄgvins): yac cid dhi vāṇi pura ṛṣayo juhūre 'vase narā.

1.81.5^{cd} (Gotama Rāhūgaṇa) = 7.32.23^{ab} (Vasiṣṭha). To Indra: na tvāvāṇi indra kaṣ cāna
(7.32.23^a, na tvāvāṇi anyo divyo na pārthivo) na jāto na janisayate.

1.84.11^{ab} (Gotama Rāhūgaṇa) = 8.69.3^{ab} (Priyamedha Āṅgirasa). To Indra: tā asya pṛcānā-
yuvāḥ (8.69.3^b, sūḍadolahasah) somaṇi ḥiṇanti pṛṇayāḥ.

1.113.15^{cd} (Kutsa) = 1.124.2^{cd} (Kakṣīvat Dāīrghatamasa). To Uṣas: Iyūṣīnām upamā ṣaṇ-
tīnām vibhātīnām prathamoṣa vy aṣvāt (1.124.2^d, ḥyatīnām prathamoṣa vy adyāt).
Note the correspondence of 1.113.7^d with 1.124.3^a, and 1.113.7^d with 1.123.13^d.

1.117.20^{cd} (Kakṣīvat Dāīrghatamasa) = 10.39.7^{ab} (Ghoṣa Kākṣīvatī). To AṄgvins: yuvāṇi
ṣaṇibhir vimadāya jāyām (10.39.7^a, yuvāṇi rathena vimadāya ṣundhyuvaṇi) ny ūhathuh
purumitrasya yoṣām (10.39.7^b, yoṣānām).

1.118.1^{cd} (Kakṣīvat Dāīrghatamasa) = 1.183.1^{ab} (Agastya). To AṄgvins: yo martyasya manaso
jāvīvān (1.183.1^a, taṇi uṇjāthām manaso yo jāvīvān) trivandhuro ṣaṇṣāṇā vātaraṇhāḥ
(1.183.1^b, yaś tricakralaḥ).

1.129.3^{fe} (Parucchepa Dāīvodāsi; to Indra): mitrāya vocām varuṇāya saprathaḥ sumṝlikāya
saprathaḥ = 1.136.6^{be} (Parucchepa Dāīvodāsi; Liṅgoktadevatāḥ); mitrāya vocām varuṇāya
milhūṣe sumṝlikāya milhūṣe.

1.132.7^{bc} (Parucchepa Dāīvodāsi; to Indra): indratvotāḥ sā-ahyāma pṛtanyato vanuṣyāma
vanuṣyataḥ = 8.40.7^{de} (Nābhāka Kāṇva; to Indra and Agni): sāsahyāma pṛtanyato, &c.

1.134.3^{bc} (Parucchepa Dāīvodāsi; to Vāyū): vāyū ratho ajīrṇa dhuri volhave vahīṣṭhā dhui
volhave = 5.56.6^{cd} (Cyāvācā Ātreyā; to Maruts): yuṇghdvām harī ajīrṇa, &c.

1.135.3^{ab} (Parucchepa Dāīvodāsi) = 7.92.5^{ab} (Vasiṣṭha). To Vāyū: ā no niyudbhīḥ ṣatīnībhir
adhvarāṇi sahasrīnībhir upu yāḥ vītāye (7.92.5^b, yajñām).

1.155.3^{cd} (Dirghatamas Āucathya; to Viṣṇu and Indra) = 9.75.2^{cd} (Kavi Bhārgava; to Pava-
māṇa Soma): dadhāti putro 'varaṇi paraṇi pitur (9.75.2^a, dadhāti putraḥ pitur apicayānī)
nāma tṛtyām adhi rocane divāḥ.

1.162.1^{ab} (Dirghatamas Āucathya; AṄgvastuti) = 5.41.2^{ab} (Atri Bhāuma; to Viṣe Devāḥ): mā
(5.41.2^a, te) no mitro varuṇo aryamāyur indra ṛbhukṣa marutaḥ pari khyan (5.41.2^b,
maruto juṣanta)

1.183.6^{ab} = 1.184.6^{ab} (Agastya) = 7.73.1^{ab} (Vasiṣṭha). To AṄgvins: atāriṣma tamasaḥ pāram
asya prati vāṇi stoma aṣvīnāv adhāyī (7.73.1^b, prati stomaṇi devayanto dadhānāḥ).

2.12.15^{cd} (Grtsamada; to Indra) = 8.48.14^{cd} (Pragītha Kāṇva; to Soma): vayaṇi ta indra
(8.48.14^c, vayaṇi somasya) viṣvahā priyāṣaḥ suvīrāśo vidathām ā vadēma.

3.19.2^{cd} (Gāthīn Kāuṇīka; to Agni): sudyumnaṇi rātīnīm ḥṛtācīm, pradakṣīṇīd devatātīm
urāṇāḥ: 4.6.3^{ab} (Vāmadeva Gāutama; to Agni): yātā sujūrṇi rātīnī ḥṛtācī pradak-
ṣīṇī, &c.

3.37.11^{ab} = 3.40.8^{ab} (Viṣvāmitra; to Indra): arvāvato na ā gahy atho ṣaṇa parāvataḥ (3.40.8,
gahi parāvataḥ ca vṛṭīḥān). Cf. 3.40.9.

3.47.2^{ab} = 3.52.7^{cd} (Viṣvāmitra; to Indra): sajōṣa indra sāgaṇo (3.52.7^c, apūpam addhi sāgaṇo)
marudbhīḥ somaṇi pība vṛṭrahā qūra vīdīvān.

3.53.7^{cd} (Viṣvāmitra; to Indra) = 7.103.10^{cd} (Vasiṣṭha; to the Frogs, Parjanyastuti): viṣvā-
mitrāya (7.103.10^c, gavāṇi maṇḍūkā) dadato maghāṇi (7.103.10^c, dadataḥ ṣatāni) sahasra-
sāvē pra tiranta āyūḥ.

3.54.22^{ab} (Prajāpati Vāiṣvāmitra, &c.) = 5.4.2^{cd} (Vasuṣrūta Ātreyā). To Agni: svadasva havyā
sam (5.4.2^c, sugārhapatyaḥ sam) iṣo didīḥy asmadryak sam mīmīḥ ṣaṇvāṇī.

3.62.16^{ab} (Viṣvāmitra) = 7.65.4^{ab} (Vasiṣṭha). To Mitra and Varuṇa: ā no mitrāvaraṇā
(7.65.4^a adds havyajustīm) ḥṛtaīr gavyūtīm uksatam (7.65.4^b adds ilābhīḥ).

4.6.11^{cd} (Vāmadeva Gāutama) = 5.3.4^{cd} (Vasuṣrūta Ātreyā). To Agni: hotāraṁ agniṇi manuṣo
ni sedur namasyanta (5.3.4^d, daṣasyanta) uṣijāḥ ṣaṇsam āyōḥ.

4.17 7^{cd} (Vāmadeva Gāutama; to Indra): tvaṇi prati pravata āṣayāṇam ahīm vajreṇa magha-
van vi vṛṣeṇa = 4.19.3^{cd} (Vāmadeva; to Indra): sapta prati pravata āṣayāṇam ahīm
vajreṇa vi riṇā aparvan.

4.37.7^{cd} (Vāmadeva; to Ṣrbhus) = 5.10.6^{cd} (Gaya Ātreyā; to Agni): asmabhyām sūrāya stutā
(5.10.6^c, asmākāṣaḥ ca sūrāyo) viṣvā ācās tarīṣāṇi.

4.47.2^{ab} (Vāmadeva) = 5.51.6^{ab} (Svastyātreya Ātreya). To Indra and Vāyu: indraç ca vāyav esām somānām (5.51.6^b, sutānām) pītim arhathā.

5.3.8^{ab} (Vasucrūta Ātreya) = 10.122.7^{ab} (Cīramahas Vāsiṣṭha). To Agni: tvām aṣyā vyuṣi deva pūrve (10.122.7^a, tvām id aṣyā uṣaso vyuṣṭiṣu) dūtām kṛṇvānā ajanta havyāiḥ (10.122.7^b, mānusāḥ).

5.4.7^{ab} (Vasucrūta Ātreya; to Agni): vayaṁ te agna ukthāir vidhema vayaṁ havyāiḥ pāvaka bhadraçoce = 7.14.2^{a+d} (Vāsiṣṭha Māitrāvaraṇi; to Agni): vayaṁ te agne samidhā vidhema, vayaṁ deva haviṣā bhadraçoce.

5.21.3^{ab} (Sāś Ātreya) = 8.23.18^{ab} (Viṣyamanaś Vāyiyaçva). To Agni: tvām viçve (8.23.18^a, viçve hi tvā) sajōsaso devāsō dūtām akrata.

5.31.6^{ab} (Avasyu Ātreya) = 7.98.5^{ab} (Vāsiṣṭha). To Indra: pra te pūrvāṇi karaṇāni vocāni (7.98.5^a, prendrasya vocāni prathamā kṛtāni) pra nūtanā maghavan yā cakartha (7.98.5^b, maghavā yā cakāra). Cf. 10.112.8^{ab}.

5.51.7^{ab} (Svastyātreya Ātreya; to Viçve Devāḥ) = 9.63.15^{ab} (Nidhrūvi Kāçyapa; to Soma Pavāmāna): sutā indrāya vāyave (9.63.15^a, vajriṇo) somāśo dadhyāçirāḥ.

5.65.2^{cd} (Rātahavya Ātreya; to Mitra and Varuṇa) = 5.67.4^{ab} (Yajata Ātreya; to Mitra, Varuṇa, [and Aryaman]): tā satpati ṛtāvṛdhā ṛtāvānā (5.67.4, te hi satyā ṛtasprā ṛtāvāno) jane-jane.

5.74.10^{ab} (Pāura Ātreya) = 8.73.5^{ab} (Gopavana Ātreya, &c.). To Açvins: açvinā yad dha karhi eie (8.73.5^a, yad adya karhi karhi eie) chuṇrūyātām imām havam.

6.16.5^{bo} (Bharadvāja; to Agni): divodāsāya sunvate, bharadvājāyā dācuṣe = 6.31.4^{de} (Suhotra Bharadvāja; to Indra): divodāsāya sunvate sutakre, bharadvājāya grṇate vasūni.

6.16.30^{ab} (Bharadvājā) = 7.15.15^{ab} (Vāsiṣṭha Māitrāvaraṇi). To Agni: tvām naḥ pāly añhaso jātavedo (7.15.15^b, doṣāvastar) aghāyataḥ.

6.25.9^{cd} (Bharadvāja) = 10.89.17^{cd} (Reṇu Vāiçyāmitra). To Indra: vidyāma vāstora avasā grñanto bharadvājā (10.89.17^d, viçyāmitrā) uta idra nūnam.

6.29.3^{cd} (Bharadvāja; to Indra) = 10.123.7^{cd} (Vena Bhārgava; to Vena): vasāno atkām surabhiñ dṛye kañu svar na nṛtav iṣiro bābhūtha (10.123.7^d, svar na nāma janata priyāñi).

6.45.3^{ab} (Cāṇīyū Bārhaspatya; to Indra) = 8.5.18^{ab} (Brahmātithi Kāñva; to Açvins): asmākam indra bhūtu te (8.5.18^a, asmākam adya vām ayañi) stomo vāhiṣṭho antamāḥ.

6.51.7^{ab} (Rjīçvan Bhāradvāja; to Viçve Devāḥ) = 7.52.2^{cd} (Vāsiṣṭha; to Ādityas): mā va eno anyakṛtām bhujoma (7.52.2^c, mā vo bhujemānyajātām eno) mā tat karma vasavo yac cayadhvē.

6.59.7^{cd} (Bharadvāja; to Indra and Agni) = 8.75.12^{ab} (Viñūpa Āñgirasa; to Agni): mā no asmin mahādhane parā varktām gaviṣṭiṣu (8.75.12^b, parā vṛg bhārabhr̥d yathā).

6.60.14^{ab} (Bharadvāja; to Indra and Agni) = 8.73.14^{ab} (Gopavana Ātreya, &c.; to Açvins): ā no gavyebrī aqyāyār vasavayāir (8.73.14, aqyāyāl sahasrārī) upa gachatām.

7.15.13^{ab} (Vāsiṣṭha Māitrāvaraṇi) = 8.44.11^{ab} (Viñūpa Āñgirasa). To Agni: agne rakṣā no añhasāḥ (8.44.11^a, agne ni pāhi nas tvāmī) prati sma doṣa rīṣataḥ.

7.67.6^{cd} (Vāsiṣṭha; to Açvins): ā vāmī toke tanaye tūtujānāḥ suratnāśo devavītiñ gamema = 7.84.5^{bo} = 7.85.5^{bo} (Vāsiṣṭha; to Indra and Varuṇa): prāvāt tokāya tanaye tūtujānā, suratnāśo, &c.

7.74.2^{cd} (Vāsiṣṭha) = 8.35.22 (Çyāvāçva Ātreya). To Açvins: arvāg rathañ (7.74.2^c, rathañ samanāśā) ni yachatañ pibatañ somyām madhu.

8.1.4^{cd} (Medhātithi Kāñva, &c.; to Indra) = 8.60.18^{cd} (Bharga Prāgātha; to Agni): upa kramasva (8.60.18^c, isanyayā naḥ) pururūpām ā bhara vājām nedīṣṭham utaye.

8.5.28^{ab} (Brahmātithi Kāñva; to Açvins): rathañ hiranyavandhurañ hiranyābhīṣum aqvinā = 8.22.5^{ab} (Sobhari Kāñva; to Açvins): ratho yo vāmī trivandhuro hiranyābhīṣur aqvinā. Note that 8.5.5^c = 8.22.3^d.

8.8.1^{cd} (Sadhvāñsa Kāñva) = 8.87.5^{cd} (Dyūmnikā Vāsiṣṭha). To Açvins: dasrā hiranyavartanī pibatañ somyām madhu (8.87.5, °vartanī çubhas pati pātām somam ṛtāvṛdhā).

8.12.19^{ab} (Parvata Kāñva; to Indra) = 8.27.13^{ab} (Manu Vāivasvata; to Viçve Devāḥ): devām-devām vo 'vasa indram-indram gr̥niṣāñi (8.27.13^b -indram abhiṣṭaye).

8.18.12^{ab} (Irimbiṭhi Kānva) = 8.67.15^{ab} (Matsya Sāmīmada, &c.). To Aćvins: tat su naḥ čarma yachatādityā (8.67.18, tat su no navyam sanyasa ādityā) yan mumocati.

8.18.16^{ab} (Irimbiṭhi Kānva; to Ādityas) = 8.31.10^{cd} (Manu Vāivasvata; Daṁpatyor āciṣah): ā čarma parvatānām otāpām vṛṇīmahe (8.31.10, parvatānām vṛṇīmahe nadīnām).

8.27.16^{cd} (Manu Vāivasvata; to Viṣe Devāḥ): pra prajābhīr jāyate dharmaṇas parityaśāḥ sarva edhate = 10.63.13^{ab} (Gaya Plāta; to Viṣe Devāḥ): ariṣṭāḥ sa marto viṣva edhate pra prajābhīr jāyate dharmaṇas pari.

8.38.3^{ab} (Çyāvāvya Ātreya; to Indra and Agni) = 8.65.8^{ab} (Pragātha Kānva; to Indra): idam vāṇī madiraṁ (8.65.8^a, idam te somyaṁ) madhv adhukṣann adribhīr naraḥ.

8.45.4^{bc} (Triçoka Kānva) = 8.77.1^{bc} (Kurusuti Kānva). To Indra: jātaḥ preḥad vi mātaram (8.77.1^b, vi preḥad iti mātaram), ka ugrāḥ ke ha ḡṛṇvire.

8.47.1^{ab} (Trita Āptya) = 8.67.4^{ab} (Matsya Sāmīmada, &c.). To Ādityas: mahi vo mahatām avo varuṇa mitra dācuse (8.67.4^b, mitrāryaman).

9.2.7^{bc} (Medhātithi Kānva) = 9.38.3^{bc} (Rāhūgaṇa Āṅgirasa). To Soma Pavamāna: marmṛ- jyante apasyuvah, yābhīr madāya cumbhase (9.38.3^c, cumbhate).

9.6.4^{bc} = 9.24.2^{bc} (Asita Kāçyapa, &c.). To Soma Pavamāna: āpo na pravatāsaran (9.24.2^b, pravatā yatiḥ), punānā indram ācata.

9.11.8^{ab} (Asita Kāçyapa, &c.) = 9.98.10^{ab} (Ambarīṣa Vārṣāgira, &c.). To Soma Pavamāna: indrāya soma pātave madaya (9.98.10^b, vṛtraghāne) pari śicyase.

9.12.8^{bc} (Asita Kāçyapa, &c.) = 9.44.2^{bc} (Ayāṣya Āṅgirasa). To Soma Pavamāna: somo hin- vāno arṣati (9.44.2^b, hinve parāvati), vīprasya dhārāya kavīḥ.

9.37.2^{bc} = 9.38.6^{bc} (Rāhūgaṇa Āṅgirasa). To Soma Pavamāna: harir arṣati dharṇasīḥ, abhi yoniṁ kanikradat (9.38.6^b, krandan yonim abhi priyam).

9.43.4^{ab} (Medhātithi Kānva) = 9.63.11^{ab} (Nidhrūvi Kāçyapa). To Soma Pavamāna: pava- māna vīḍā rayim asmabhāyān soma suṛiyam (9.63.11^b, duṣṭaram).

9.52.4 (Ucathya Āṅgirasa) = 9.64.27 (Kāçyapa Mārīca). To Soma Pavamāna: ni ḡuṣmam (9.64.27, punānā) indav eśāni puruhūta janānām.

9.57.1^{ab} (Avatsāra; to Soma Pavamāna): pra te dhārā asaçcato divo na yanti vṛṣṭayah = 9.62.28^{ab} (Jamadagni Bhārgava; to Soma Pavamāna): pra te divo na vṛṣṭayah dhārā yanty asaçcataḥ. See p. 552.

9.62.12^{ab} (Jamadagni Bhārgava) = 9.63.12^{ab} (Nidhrūvi Kāçyapa). To Soma Pavamāna: ā pavasva (9.63.12^a, abhy arṣa) sahasrīnām rayiṁ gomantam aṣyinam. Note 9.62.25^c = 9.63.25^c.

9.63.16^{bc} (Nidhrūvi Kāçyapa) = 9.64.12^{ab} (Kāçyapa Mārīca). To Soma Pavamāna: rāye arṣa (9.64.12^a, ss no arṣa) pavitra ā mado yo devavītamāḥ. Cf. 9.63.23^c = 9.64.27^c.

9.64.17^{bc} (Kāçyapa Mārīca) = 9.66.12^{bc} (Çatam Vākhānasāḥ). To Soma Pavamāna: vṛthā (9.66.12, achā) samudram indavah, agmann ḗtasya yonim ā.

9.83.5^{cd} (Pavitra Āṅgirasa) = 9.86.40^{cd} (Atrayāḥ). To Soma Pavamāna: rājā pavitraratho vājam āruhāḥ (9.86.40^c, āruhāt) sahasrabhr̥ṣṭir jayasi (9.86.40^d, jayati) ḡravō br̥hat. Note the words nabho vasānah = apo vasānah at the beginning of the second pāda.

9.85.12^{bc} (Vena Bhārgava; to Soma Pavamāna) = 10.123.7, 8^c (Vena Bhārgava; to Vena): ūrdhvo gandharvo adhi nāke asthāt, bhānuḥ çukreṇa ḡociṣā vy adyāut (10.123.8^c, ḡociṣā cakānah).

9.96.3^{ab} (Pratardana Dāivodāsi) = 9.97.27^{ab} (Mṛ̥jīka Vāsiṣṭha). To Soma Pavamāna: sa no deva (9.97.27^a, evā deva) devatāte pavasva mahe soma psarasa indrapānah (9.97.27^b, psarase devapānah). Both stanzas end with the word punānāḥ.

8. Single Pāda Repeated with an Added Word or Words

The last class of repetitions which goes beyond that of a single pāda, pure and simple, consists of the following numerous class: one whole pāda is repeated, and in addition a single word or set expression. The latter quite frequently immediately precedes or follows the repeated pāda, so as to form

an organic sense unit with the pāda. Still more frequently the extra word or expression is separated from the repeated pāda; yet in most cases so that the extra word seems to coincide intentionally rather than accidentally. There is, of course, no hard and fast line between this and the preceding class. The total of cases under the present head is large; a selected list is given here, the rest being indicated at the end of this rubric. Cases in which the extra word or words immediately precede, or follow, make up the following list:

1.5.5 : 8.93.22, . . . sutā ime, cūcayo (8.93.22, ucanto) yanti vitaye.
 1.14.5 : 8.5.17, . . . vrktabarhiṣaḥ, haviṣmanto ḡraṇīkṛtaḥ.
 1.23.2 : 4.49.5 : 8.76.6, . . . havāmahe, asya somasya pitaye.
 1.129.9, . . . abhiṣṭibhiḥ, sadā pāḥy abhiṣṭibhiḥ : 10.93.11, . . . abhiṣṭaye, sadā pāḥy abhiṣṭaye.
 5.6.10 : 8.31.18, . . . suviryam, uta tyad ḡaṇaçvyaṁ.
 8.6.45 = 8.32.30 : 8.14.12, . . . harī, somapeyāya vaksataḥ.
 8.7.15 : 8.18.1, . . . eṣāṁ, sumnām bhikṣeta martyaḥ.
 3.47.3 : 3.51.8, . . . pāhi somam, indra devebhiḥ (3.51.8, marudbhīr indra) sakhibhiḥ sutāṁ nah.
 5.15.4, . . . dadhānaḥ, pari tmanā viṣurūpa jigāśi : 7.84.1, . . . dadhānā, pari tmanā viṣurūpa jigāti.
 1.4.1 : 8.52 (Vāl.4).4, sudughām iva goduhe (Vāl.4.4, goduho), juhūmasi . . .
 5.73.5, ā yad vāṁ sūryā ratham, tiṣṭhad . . . : 8.8.10, ā yad vāṁ yosāṇā ratham, atiṣṭhad . . .
 8.24.3 : 9.40.5, sa na stavāṇa (9.40.5, punāṇa) ā bhara, rayiḥ . . . Cf. 1.12.11; 9.61.6.
 9.45.6 : 9.49.2, tayā pavasva dhārāyā, yayā . . .

As an illustration of the far more numerous class in which an extra word stands at a distance from the repeated pāda we may point to the typical case:

1.159.1 (Dīrghatamas Āucathya ; to Dyāvāpṛthivyā)
 pra dyāvā yaññāḥ pṛthivi ṛtāvṛdhā mahī stuṣe vidathesu pracetasā,
 devebhir ye devaputre sudañsasethā dhyiā vāryāṇi prabhūṣataḥ.
 7.53.1 (Vasiṣṭha ; to Dyāvāpṛthivyā)
 pra dyāvā yaññāḥ pṛthivi namobhiḥ sabādha īle bṛhati yajatre,
 te eid dhi pūrve kavayo gṛṇātaḥ puro mahī dadhire devaputre.

In this instance the characteristic repeated pāda is of itself sufficient to show that borrowing has taken place; yet the additional repeated words mahī and devaputre make it still clearer that one stanza depends directly upon the other.

While the critical value of the repeated pādas is in general superficially evident, that of the extra words at times illumines problems of more considerable difficulty. Thus in the case of 6.23.3 : 6.44.15, where the words kīri and kāru interpret each other under the stimulus of the repeated pāda. Both words in the light of the parallel mean 'poet'. I prefer to trust to this parallelism, rather than to the learned and ingenious theories of Ludwig and Pischel, who assume for kīri the meaning 'wretched'. See my discussion under 6.23.3.

Here follows a choice list of the remaining correspondences with the extra words in square brackets; I repeat that this list approximates the preceding class at more than one point:

1.2.7, varuṇām ca riçādasam [mitraṇī huve] : 5.64.1, varuṇām vo riçādasam [mitraṇī havāmahe]
 1.9.6, tuvidyumna yaçasvataḥ [rāye] : 3.16.6, tuvidyumna yaçasvataḥ [rāyā]

1.10.10 : 5.35.3, vr̄ṣṭantamasya hūmahe [ūtim, and avah]

1.13.7 : 1.142.7, naktoṣasā supeṣasā [barhir āsade, and sīdataṁ barhiḥ]

1.14.12 : 5.56.6, yuksvā (5.56.6, yuṅgdhvāṁ) hy aruśi ratho [rohitah]

1.16.4 : 3.42.1, upa naḥ sutam ā gahi [haribhir indra, and indra . . . haribhyāṁ]

1.22.2 : 1.23.2, ubhā devā divispr̄çā [havāmahe]

1.25.11 : 8.6.29, cikītvān abhi (8.6.29, ava) paçyati [ataḥ]

1.30.9 : 8.69.18, anu pratnasyāukasah [pūrvam, and pūrvāṁ]

1.32.3 : 2.15.1, trikadrukeś apibat sutasya [ahan . . . ahinām, and ahim . . . jaghāna]

1.46.2 : 8.8.12, manotarā rayīnām [vasuvidā, and purūvāsu]

1.48.8 : 7.81.1, jyotiṣi kṛṇoti sūnari [duhitā divah]

1.54.11 : 10.61.22, rakṣā ca no maghonaḥ pāhi sūrīn [rāye]

1.62.2 : 9.97.39, yenā naḥ pūrve pitaraḥ padajñāḥ [gāḥ]

1.73.10 : 4.2.20, etā te agna ucatānī vedal [juṣṭāni santu, and tā juṣasva]

1.77.1 : 4.2.1, yo martyeṣ amṛta ṛtāvā [hotā yajīṣṭhah]

1.78.1 : 4.32.9, abhi tvā gotamā girā [nonumah, and anūṣata]

1.91.13 : 10.25.7, tvām naḥ soma viçvataḥ [rakṣa, and gopah]

1.91.13 : 8.92.12, gāvo na yavaseṣ ā [rārandhi, and rāṇyāmasi]

1.91.17 : 9.67.28, soma viçvebhir aṅgubhiḥ [pyāyasa]

1.104.1 : 7.24.1, yoniṣi tā indra niṣade (7.24.1, sadane) akāri [tam ā]

1.112.5 : 1.118.6, ud vandānam āīrayataṁ svar dr̄ce (1.118.6, āīrataṁ dañsanābhiḥ) [rebham]

1.113.14^d : 4.14.3^d, oṣā yāti (4.14.3, usā Iyate) suyujā rathena [prabodhayanti]

1.113.16 : 8.48.11, agnma yatra pratirantaḥ ayuḥ [tamah, and tamīṣeḥ]

1.117.21 : 7.5.6, uru jyotiṣi cakrathu (7.5.6, jyotiṣi janayann) āryāya [da-yum, and dasyūn]

1.176.3 : 6.45.8, yasya viçvāni hastayoh [vasu, and vasūni]

1.186.3 : 8.84.1, preṣṭhami vo atithim gr̄hiṣe (8.84.1, stuṣe) [agnim]

2.4.2 : 10.46.2, imāni vīdhantō apāni sadhasthe [bhrgavah]

2.12.14 : 2.20.3, yaḥ cāñsantaṁ yaḥ cāçamānam ūṭi [pacantam]

2.14.2 : 2.37.1, tasmā etāni bhārata tadvāçāya (2.37.1, tadvāço dadih) [adhvaryavāḥ]

2.36.5 : 10.116.7, tubhyāṁ suto maghavān tubhyam abhr̄taḥ (10.116.7, pakvah) [piba]

3.10.3 : 7.14.1, samidhā jātavedase [dadāçati, and dāçema]

3.20.5 : 10.101.1, dadhikrām agnim uṣasāni ca devim [huve, and hvaye]

3.31.8 : 10.111.5, viçvā veda janimā (10.111.5, savanā) hanti çuṣnam [pratimānam]

3.43.6 : 6.44.19, ā tvā br̄hāṇo (6.44.19, vṛṣaṇo) yujānāḥ [vahantu]

3.50.2 : 7.29.1, pībā tv asya suṣṭutasya cāroḥ [harayaḥ, and harivāḥ]

3.51.10 : 8.1.26, pībā tv asya girvānāḥ [sutam, and sutasya]

3.53.7 : 10.67.2, divas putrasyāsurasasya vīrāḥ [aṅgirasaḥ]

4.1.3 : 8.27.3, marutsu viçvabhanusu [varuṇe, and varuṇa]

4.5.4 : 10.89.8, pra ye minanti varuṇasya dhāma . . . [mitrasya], and, pra ye mitrasya varuṇasya dhāma . . . [minanti]

4.18.11 : 8.100.12, sakhe viṣṇo vitarami vi kramasva [vṛtram . . . hanīṣyan, and hanāva vṛtram]

4.32.8 : 8.14.4, yad dītsasi stuto magham [na tvā varante, and, na te vartāsti]

4.32.11 : 8.99.2, sutesv indra girvānāḥ [vodhasah]

5.9.4 : 6.2.9, agne paçur na yavase [vanā]

5.9.7 : 5.23.2, rayīnām sasvā ā bhara [vāyasya]

5.40.1 : 8.21.3, somāni somapate pībā [ā yāhi]

5.41.6 : 10.64.7, pra vo vāyūn rathayuān kṛṇudhvam . . . [purañdhīḥ], and, pra vo vāyūn rathayuān purañdhīm . . . [kṛṇudhvam]

5.55.9 : 6.51.5, asmabhyāṁ çarma bhalaiñām vi yantana (6.51.5, yanta) [mr̄itatā naḥ]

5.67.2 : 9.64.20, ā yad yonim hiranyayam [sadathah, and sīdati]

6.15.3 : 6.16.33, bharadvājāya saprathah [chardir yacha, and çarma yacha]

6.44.5 : 8.93.12, devī çuṣmāni saparyataḥ [rodasi]

6.45.32 : 6.48.3, sadyo dānāya mañhate [sahasriñi, and sahasram]

6.48.3 : 7.5.4, ajasroṇa çociṣā çoçucac chuce (7.5.4, çociṣā çoçucānāḥ) [vibhāsi, and bhāsā]

6.72.2 : 10.62.3, aprathataṁ (10.62.3, aprathayan) pṛthivīm mātarām vi [ut sūryām nayathāḥ, and sūryam ārohayan]

7.10.5 : 10.46.4, mandram hotā̄am učjo yavīṣṭham (10.46.4, namobhiḥ) [adhvareṣu, and adhvārāṇām]

7.15.8 : 8.19.7, suvīras tvam asmayuḥ [svagnayāḥ]

7.32.8 : 9.30.6 = 9.51.2, somam indīya vajriṇe [sunota]

7.35.14 : 10.53.5, gojātā uta ye yajñiyāsaḥ [juṣanta, and juṣantām]

8.11.6 : 10.141.3, agniū̄ gṛbhir havāmahe [avase]

8.19.17 : 8.43.30, te ghed agne svādhyāḥ [nṛcakṣasam, and nṛcakṣasah]

8.23.22 : 8.60.2, agniū̄ yajñeṣu pūrvyam [srug eti, and srucaṣ caṇanti]

8.24.8 : 8.50 (Vāl. 2).9, vīdyāma cūra navyāsaḥ [vāso]

8.33.3 : 8.88.2, makṣū̄ gomantam īmahe [vājam . . . sahasriṇam]

9.4.1 : 9.9.9, pavamāna mahi ḥravālī [sanā]

9.15.8 : 9.61.7, etam u tyaī̄ dača kṣipāḥ [mrjanti]

9.17.7 : 9.63.20, dhībhir vīpiā̄ avasyavāḥ [mrjanti]

9.26.6 : 9.53.4, indav (9.53.4, indum) īndrāya matsaram [hinvanti]

9.45.5 : 9.106.11, vane kriṇantam atyavim [sam asvaran]

9.50.3 : 9.67.9, pavamānaū̄ madhuṣeṭutam [hinvanti]

9.62.4 : 9.82.1, ḥyeno na yonim āsadaṁ (9.82.1, yonim ĥṛṭavantam āsadaṁ) [asāvya aīčuḥ, and asāvī̄ somaḥ]

9.64.22 : 9.108.1 : 9.108.15, pavasva madhumattamah [īndrāyendo, and īndrāya soma]

9.65.14 : 9.106.7, indo dhārābhir ojasā̄ [ā kalačāḥ, and ā kalačam]

9.67.4 : 9.107.10, tiro vārāṇy avyayā̄ [harīḥ].

9.72.7 : 9.86.8, nābhā pṛthivīyā̄ dhaūṇo mahi divāḥ [apām ūrmāu sindhuṣu, and apām ūrmīm . . . sindhuṣu]

9.76.1 : 9.77.5, dhartā (9.77.5, cakrir) divāḥ pavate kṛtyo ra-ah [atyo na]

9.76.5 : 9.96.20, vīṣeva yūthā̄ pari kočam arṣā (9.96.20, arṣan) [kanikradat]

9.76.5 : 9.97.32, sa īndrāya pavase matsarintamah (9.97.32, matsaravān) [kanikradat]

9.103.2 : 9.107.22, gobhīr aījāno arṣati (9.107.22, arṣas) [vārāṇy avyayā̄ and vāre avyayā]

10.133.4 : 10.134.2, adhaspadañā tam iññ kṛdhī [yo na . . . ādidecati, and yo asmān ādidecati]

Cf. also under 1.7.3 ; 14.6 ; 22.18 ; 30.18 ; 19 ; 64.12 ; 74.3 ; 81.9 ; 84.3 ; 95.8 ; 102.4 ; 105.14 ; 113.7 ; 117.2 ; 128.6 ; 130.1 ; 132.5 ; 134.6 ; 135.6 ; 143.2 ; 174.5 ; 2.18.3 ; 7 ; 38.1 ; 40.5 ; 41.2 ; 3.2.10 ; 10.2 ; 11.8 : 31.21 ; 32.7, 11 ; 35.1 ; 52.3 ; 4.1.15 ; 4.5 ; 9.5 ; 11.5 ; 33.3 ; 42.5 ; 5.32.7 ; 51.5 ; 67.4 ; 86.2, 6 ; 6.15.7 ; 44.21 ; 45.10, 30 ; 46.4 ; 50.13 ; 59.10 ; 7.35.15 ; 44.1 ; 8.5.15, 37 ; 7.22 ; 12.5 ; 15.1 ; 19.8 ; 46.8 ; 47.18 ; 49.1 ; 95.3 ; 102.9 ; 9.6.5 ; 23.1 ; 35.2 ; 60.3 ; 64.22 ; 10.4.7 ; 20.10 ; 45.2 ; 64.6.

9. Two or more Unconnected Pādas recurrent in the same Pair of Hymns or in a Pair of Adjacent Hymns

Two or more unconnected pādas in one hymn are repeated as unconnected pādas either in one other hymn, or in two other hymns which are contiguous. These cases are so noteworthy as to deserve grouping by themselves. They are sometimes of interest for critical questions, especially questions relating to the arrangement of the hymns in our redaction of the RV. Or, they may turn out to be so after the other factors of the problem are understood. Thus, as an extreme instance, hymn 8.8 has one distich and three unconnected pādas in common with 8.87, where they occur, likewise unconnected. The coincidence is the more noteworthy because the hymn following after 8.8 has a pāda (8.9.14c) identical with 8.8.2^a which also recurs at 8.87.5^a. Observe that 8.8 and 8.9 frequently mention the poet Vatsa (8.8.11, 15, 19 ; 8.9.1, 6, 15).

The hymns mentioned above as 'contiguous' are usually ascribed to the same author. Some of these correspondences thus fall into line with facts of historic tradition: such are the correspondences of the Praskanya-hymns (1.44-50) with the Kāṇva hymns of book 8. Others are obscure. Yet others are perhaps accidental, or simply due (as in the ninth or Pavamāna book) to the all-pervading and intrinsic sameness of the contents:

1.12.4 ^c	: 8.44.14 ^c	1.79.4 ^b	: 7.15.11 ^b
1.12.12 ^a	: 8.44.14 ^b	1.79.12 ^b	: 7.15.10 ^c
1.13.2 ^a	: 1.142.2 ^b	1.113.7 ^a	: 1.124.3 ^a
1.13.6 ^a	: 1.142.6 ^a	1.113.7 ^d	: 1.123.13 ^c
1.13.6 ^b	: 1.142.6 ^a	1.113.15 ^{cd}	: 1.124.2 ^{cd}
1.13.7 ^b	: 1.142.7 ^b	1.116.7 ^a	: 1.117.7 ^a
1.13.8 ^b	: 1.142.8 ^b : 1.188.7 ^b	1.116.7 ^d	: 1.117.6 ^d
1.13.8 ^c	: 1.142.8 ^c : 1.188.7 ^c	1.116.16 ^a	: 1.117.17 ^a
1.14.3 ^b	: 6.16.24 ^c	1.117.20 ^d	: 10.39.7 ^b
1.14.6 ^c	: 6.16.44 ^c	1.118.9 ^a	: 10.39.10 ^a
1.14.11 ^a	: 6.16.9 ^a	1.127.2 ^c	: 8.60.3 ^d
1.16.3 ^a	: 3.42.4 ^a	1.127.2 ^a	: 8.60.17 ^d
1.16.4 ^a	: 3.42.1 ^a	1.142.4 ^{ab}	: 5.5.3 ^b
1.21.3 ^b	: 6.60.14 ^d	1.142.7 ^a	: 5.5.6 ^b
1.21.4 ^b	: 6.60.9 ^b	1.174.2 ^b	: 6.20.10 ^b
1.22.1 ^c	: 1.23.2 ^c : 4.49.5 ^c : 8.76.6 ^c	1.174.9	: 6.20.12
1.22.2 ^b	: 1.23.2 ^a	1.183.3 ^d	: 1.184.5 ^c
1.23.3 ^b	: 4.49.3 ^c	1.183.6	: 1.184.6 ⁷
1.23.7 ^a	: 8.76.6 ^b	1.183.4 ^d	: 3.58.5 ^d
1.37.12 ^a	: 8.7.11 ^a	1.183.6 ^c	: 3.58.5 ^a
1.38.1 ^a	: 8.7.31 ^a	3.2.2 ^c	: 5.4.2 ^a
1.39.5 ^a	: 8.7.4 ^b	3.2.10 ^c	: 5.4.3 ^a
1.39.6 ^b	: 8.7.28 ^b	3.9.6 ^b	: 10.118.5 ^a
1.45.4 ^b	: 8.8.18 ^b : 87.3 ^b	3.10.2 ^c	: 10.118.7 ⁹
1.46.2 ^b	: 8.8.12 ^b	3.30.13 ^d	: 3.32.8 ^c : 3.34.6 ^b
1.47.2 ^b	: 8.8.11 ^b , 14 ^d	3.30.21 ^d	: 3.31.24 ^d
1.47.3 ^b	: 8.8.7.5 ^d	3.37.11 ^a	: 3.40.8 ^a
1.47.5 ^d	: 8.8.7.5 ^d	3.37.11 ^d	: 3.40.9 ^c
1.47.7 ^{ab}	: 8.8.14 ^{ab}	4.13.2 ^a	: 4.14.2 ^a
1.47.8 ^d	: 8.8.7.2 ^b	4.13.5	: 4.14.5
1.47.9 ^b	: 8.8.2 ^b	4.46.4 ^{ac}	: 8.5.29 ^{ac}
1.48.14 ^{ab}	: 8.8.6 ^{ab}	4.46.5 ^a	: 8.5.2 ^a
1.49.1 ^b	: 8.8.7 ^b	5.41.8 ^b	: 5.42.16 ^b
1.48.1 ^b	: 7.81.1 ^d	5.42.16 ^{cd}	: 5.43.15 ^{cd}
1.48.8 ^d	: 7.81.6 ^d	5.42.17	: 5.43.16
1.48.13 ^b	: 4.52.5 ^a	5.42.18	: 5.43.17
1.48.14 ^d	: 4.52.7 ^c	5.75.2 ^c	: 8.8.1 ^c

¹ All are Āpri stanzas.

² Correspondences in Kāṇva hymns.

³ Bunched correspondences of Praskanya Kāṇva hymns with Kāṇva hymns of the eighth book; note the additional correspondences between 8.8 and 8.87, below.

⁴ Correspondences in two similar Aṣṭavin hymns; see p. 18.

⁵ Correspondences in related Aṣṭavin hymns.

⁶ Correspondences in connected Agastya hymns.

⁸ All Viṣṇavāmitra hymns.

⁶ Āpri stanzas.

513] *Unconnected Pādas recurrent in the same Pair of Hymns*

5.75.3 ^b : 8.8.1 ^b	8.23.27 ^a : 8.60.14 ^d
5.86.2 ^a : 6.60.14 ^d	8.43.11 ^c : 8.44.27 ^a
5.86.4 ^b : 6.60.5 ^b	8.43.24 ^c : 8.44.6 ^c
6.44.10 ^d : 8.80.3 ^b	8.46.6 ^c : 8.53 (Vāl. 5).1 ^a
6.45.17 ^c : 8.80.2 ^c	8.46.9 ^d : 8.51 (Vāl. 3).5 ^d
6.45.25 ^c : 8.95.1 ^d	8.50 (Val. 2).7 ^d : 10.63.8 ^b
6.45.33 ^{ab} : 8.94.3 ^{ab}	8.51 (Val. 3).6 ^{cd} : 8.61.14 ^{cd}
6.50.7 ^d : 7.60.2 ^c	8.52 (Val. 4).6 ^{cd} : 8.61.10 ^{cd}
6.51.2 ^c : 7.60.2 ^d	8.60.2 ^a : 8.102.10 ^c
6.50.7 ^c : 10.63.8 ^b	8.60.19 ^b : 8.102.16 ^b
6.50.13 ^c : 10.64.10 ^b	8.97.5 ^b : 9.12.6 ^b
6.51.5 ^c : 10.63.17 ^b = 10.64.17 ^b	8.97.11 ^b : 9.12.2 ^c
6.52.7 ^a : 2.41.7 ^a	9.3.9 ^a : 9.42.2 ^a
6.52.7 ^b : 2.41.13 ^b	9.3.10 ^c : 9.42.2 ^c
7.15.6 ^a : 8.19.21 ^c	9.4.1 ^b : 9.100.8 ^a
7.15.8 ^c : 8.19.7 ^c	9.4.7 ^b : 9.100.2 ^b
7.15.13 ^b : 8.44.11 ^b	9.4.9 ^b : 9.100.7 ^d
7.16.1 ^b : 8.44.13 ^a	9.6.5 ^c : 9.106.11 ^b
7.63.5 ^c : 7.65.1 ^a : 7.66.7 ^a	9.6.7 ^b : 9.106.2 ^b
7.64.5 : 7.65.5 ^a	9.7.3 ^b : 9.107.22 ^b
7.70.7 = 7.71.6 : 7.73.3 ^b	9.7.6 ^a : 9.107.6 ^b
7.72.5 = 7.73.5	9.13.1 ^a : 9.42.5 ^a
7.73.4 ^d : 7.74.3 ^d ¹	9.13.3 ^{ab} : 9.42.3 ^{ba}
8.4.1 ^{ab} : 8.65.1 ^{ab}	9.13.4 ^b : 9.42.6 ^c
8.4.12 ^d : 8.64.10 ^c	9.30.1 ^c : 9.64.25 ^b
8.5.4 ^b : 8.8.1 ^a	9.30.5 ^c : 9.64.12 ^c
8.5.11 ^{bc} : 8.8.1 ^{cd}	9.30.5 ^b : 9.50.3 ^b
8.5.30 ^c : 8.8.6 ^d	9.30.5 ^a : 9.50.5 ^a
8.5.5 ^c : 8.22.3 ^d	9.33.2 ^{ba} : 9.63.14 ^{ba}
8.5.28 ^{ab} : 8.22.5 ^{ab}	9.33.6 ^c : 9.63.1 ^a
8.5.17 ^a : 8.6.37 ^b	9.44.3 ^b : 9.61.8 ^b
8.5.37 ^c : 8.6.47 ^b	9.44.5 ^a : 9.61.9 ^a
8.6.6 ^b : 8.93.3 ^d	9.45.1 ^c : 9.64.12 ^c
8.6.25 ^c : 8.93.28 ^c –30 ^c	9.45.3 ^c : 9.64.3 ^c
8.6.35 ^b : 8.92.22 ^b	9.61.4 ^c : 9.65.9 ^c
8.6.6 ^b : 8.76.2 ^b	9.61.21 ^c : 9.65.19 ^c
8.6.38 ^a : 8.76.11 ^a	9.62.1 ^b : 9.67.7 ^b
8.6.13 ^b : 8.7.23 ^a	9.62.30 ^c : 9.67.19 ^c
8.6.16 ^a : 8.7.2 ^a	9.62.12 ^a : 9.63.1 ^a
8.8.1 ^a : 8.87.3 ^a	9.62.12 ^b : 9.63.12 ^b
8.8.1 ^c : 8.87.5 ^c (part)	9.62.25 ^c : 9.63.25 ^c
8.8.2 ^a } : 8.87.5 ^a	9.62.12 ^a : 9.65.21 ^a
8.9.14 ^a } : 8.87.3 ^{ab}	9.62.24 ^c : 9.65.25 ^b
8.8.28 ^{ab} : 8.87.3 ^{ab}	9.63.1 ^a : 9.65.21 ^c
8.12.11 ^b : 8.53 (Vāl. 5).6 ^d	9.63.8 ^{ba} : 9.65.16 ^{ba}
8.12.28 ^b : 8.53 (Vāl. 5).2 ^d	9.63.16 ^{ba} : 9.64.12 ^{ab}
8.13.14 ^b : 8.92.30 ^c	9.63.23 ^c : 9.64.27 ^c
8.13.18 = 8.92.21	9.63.17 ^a : 9.107.17 ^d
8.22.8 ^c : 4.47.3 ^d	9.63.25 ^a : 9.107.25 ^a
8.22.8 ^d : 4.46.6 ^c	9.63.28 ^a : 9.107.4 ^a
8.23.7 ^b : 8.60.17 ^d	9.63.19 ^a : 9.67.16 ^b

¹ All Vasiṣṭha hymns.

9.63.29 ^{ba} : 9.67.3 ^{ba}	9.76.5 ^a : 9.96.20 ^o
9.65.13 ^b : 9.106.5 ^b	9.76.5 ^o : 9.97.32 ^o
9.65.14 ^b : 9.106.7 ^b	9.85.12 ^a : 10.123.7 ^a
9.65.25 ^a : 9.106.13 ^a	9.85.12 ^o : 10.123.8 ^o
9.68.8 ^b : 9.86.17 ^o	9.106.2 ^b : 9.107.17 ^a
9.68.9 ^b : 9.86.9 ^d	9.106.12 ^b : 9.107.11 ^b
9.72.4 ^d : 9.86.13 ^d	10.65.15 = 10.66.15
9.72.7 ^a : 9.86.8 ^d	10.65.1 ^b : 10.66.4 ^b
9.72.8 ^a : 9.107.24 ^a	10.65.9 ^o : 10.66.4 ^c
9.72.8 ^d : 9.107.21 ^c	

10. Stanzas containing Four or Three or Two Pādas Repeated in Different Places

In this final paragraph on the topical distribution of the stanzas we are concerned with the question of how many units of repetition occur in any single stanza. There are, of course, many stanzas which contain but one single pāda repeated elsewhere. This may, perhaps, be regarded as the normal aspect of repetition. But there are also a surprisingly large number of stanzas which contain two, three, or even four single verses, or verse-pairs and single verses, each of which is repeated in a different place in the rest of the collection. What we may call the tessellation of the RV. comes to the surface by the aid of these counts in a manner which nothing else shows so well. In a few stanzas of four pādas each pāda reappears in a different place. Quite frequently three pādas, or a verse-pair and one other pāda, are repeated in three or two different places. The climax of this tessellation is seen in the statement that more than 300 stanzas repeat two of their pādas in different places.

Such repeated lines do not always fit equally well in their different surroundings. As a general principle the stanzas which are most variegated are least likely to be original. Numerous pādas fit aptly in one connexion but hang rather loosely in another (anacoluthon and parenthesis). The future student of the RV. will necessarily regard each stanza from this point of view; it is a sort of preliminary test of the character of each stanza, well calculated to join indications of language, style, and metre in the final critical appraisal of the quality and relative age of both stanzas and hymns.

It has seemed advisable to furnish the means for the convenient synopsis of these interrelations. This is done here under four heads which require no further commentary. Whenever the repeated units are varied in any way this is indicated by (v):

10 a. Stanzas of which all the Verse-Units are Repeated in Different Places

1.4.10 ^{ab} : 8.32.13 ^{ab} ;—1.4.10 ^o : 1.5.4 ^o
1.5.2 ^a : 6.45.29 ^b ;—1.5.2 ^b : 1.24.3 ^b ;—1.5.2 ^o : 8.45.29 ^o
1.47.8 ^{ab} : 8.44.14 ^{ad} (v) ;—1.47.8 ^o : 1.92.3 ^o (v) ;—1.47.8 ^d : 8.87.2 ^b

515] *Stanzas containing Pādas (4, 3) Repeated in different places*

3.10.9^{ab}: 1.22.21^{ab}(v);—3.10.9^c: 4.8.1^b(v), &c.
 5.71.3^b: 1.16.4^a, &c. (v);—5.71.3^b: 8.47.1^b(v); 5.71.3^c: 1.22.1^b, &c.
 8.8.1^a: 8.8.18^a, &c. (v);—8.8.1^b: 5.75.3^b, &c.;—8.8.1^c: 1.92.18^b, &c. (v);—8.8.1^d: 6.60.15^d, &c. (v)
 8.8.6^{ab}: 1.48.14^{ab}(v);—8.8.6^c: 8.35.22^a—24^c;—8.8.6^d: 8.5.30^a
 8.8.14^{ab}: 1.47.7^{ab}(v);—8.8.14^{cd}: 8.8.11^{ab}, &c.
 8.13.12^a: 8.68.1^d;—8.13.12^b: 5.86.6^a;—8.13.12^c: 7.81.6^a
 8.18.3^{ab}: 4.55.10^{ab};—8.18.3^c: 10.126.7^c(v)
 8.51(Vāl. 3).6^{ab}: 8.52(Vāl. 4).6^{ab}(v);—8.51(Vāl. 3).6^{cd}: 8.61.14^{cd}, &c.
 8.52(Vāl. 4).6^{ab}: 8.51(Vāl. 3).6^{ab}(v);—8.52(Vāl. 4).6^{cd}: 8.61.10^{cd}
 8.67.4^{ab}: 8.47.7^{ab}(v);—8.67.4^c: 8.26.21^a
 8.87.5^a: 8.8.2^a, &c.;—8.87.5^b: 8.13.11^b;—8.87.5^c: 1.92.18^b, &c.;—8.87.5^d: 1.47.3^b, &c.
 8.94.3^{ab}: 6.45.33^{ab};—8.94.3^c: 1.23.10^c, &c.
 8.98.3^{ab}: 10.170.4^{ab};—8.98.3^c: 8.89.2^a
 9.23.4^{ab}: 9.107.14^{ab};—9.23.4^c: 9.36.2^a
 9.63.17^a: 9.107.17^d;—9.63.17^{bo}: 9.53.4^{bo}, &c.
 9.64.12^{ab}: 9.63.16^{bo}(v);—9.64.12^c: 9.30.5^c, &c.
 9.65.24^a: 2.6.5^a;—9.65.24^{bo}: 9.13.5^{bo}
 9.107.14^{ab}: 9.23.4^{ab};—9.107.14^c: 8.97.5^b, &c. (v);—9.107.14^d: 9.21.1^c

10 b. *Stanzas which Repeat Three out of more Pādas in Different Places*

1.40.4^a: 5.34.7^b;—1.40.4^b: 8.103.5, &c.—1.40.4^d: 3.9.1^d
 1.47.3^b: 1.45.5^d, &c.—1.47.3^c: 1.47.6^a;—1.47.3^d: 4.46.5^b
 1.47.9^a: 8.22.5^d;—1.47.9^b: 8.8.2^b, &c.—1.47.9^d: 8.85.1^c—9^a
 1.137.7^b: 1.5.5^a, &c.;—1.137.2^c: 1.47.7^d, &c.—1.137.2^d: 9.17.8^a
 1.142.7^b: 1.13.7^a;—1.142.7^c: 5.5.6^b, &c.—1.142.7^d: 8.87.4^b(v)
 1.183.6^a: 1.93.6^c, &c.;—1.183.6^b: 3.58.5^a;—1.183.6^d: 1.165.15^d ff.
 3.9.1^b: 5.22.3^b, &c.;—3.9.1^c: 8.19.4^b(v);—3.9.1^d: 1.40.4^d
 4.14.2^a: 4.6.2^b(v), &c.;—4.14.2^b: 1.92.4^b(v);—4.14.2^c: 1.115.1^c
 5.35.6^a: 8.6.37^b;—5.35.6^b: 5.43.3^b, &c. (v);—5.35.6^d: 8.6.37^a &c. (v)
 5.86.4^a: 5.66.3^b;—5.86.4^b: 6.60.5^b;—5.86.4^c: 6.45.5^b(v)
 7.23.6^a: 9.97.4^d(v);—7.23.6^b: 6.50.15^b(v);—7.23.6^c: 1.190.8^a
 7.60.4^a: 4.45.2^a(v);—7.60.4^b: 5.45.10^a;—7.60.4^d: 1.186.2^b
 8.5.17^b: 5.23.3^b, &c. (v);—8.5.17^b: 1.14.5^b;—8.5.17^c: 1.47.4^d
 8.5.28^a: 4.46.4^b;—8.5.28^b: 8.22.5^b;—8.5.28^c: 4.46.4^c
 8.6.37^a: 5.35.6^a;—8.6.37^b: 5.23.3^b, &c. (v);—8.6.37^c: 5.35.6^d, &c. (v)
 8.8.18^a: 8.73.3^a, &c. (v);—8.8.18^b: 1.45.4^b, &c.;—8.8.18^c: 1.1.8^a, &c. (v)
 8.47.9^b: 6.75.12^d, &c.;—8.47.9^c: 10.36.3^b(v);—8.47.9^d: 1.130.2^a
 8.85.1^a: 1.183.5^d(v);—8.85.1^b: 5.75.3^b, &c.;—8.85.1^c: 1.47.9^d
 9.38.2^a: 9.32.2^a(v);—9.38.2^b: 9.26.5^b, &c.;—9.38.2^c: 9.32.2^a, &c.
 9.42.2^a: 9.3.9^a(v);—9.42.2^b: 9.65.2^b;—9.42.2^c: 9.3.10^a
 9.50.3^b: 9.7.6^a, &c. (v);—9.50.3^b: 9.26.5^b, &c.;—9.50.3^c: 9.67.9^b
 9.64.25^a: 9.16.8^a;—9.64.25^b: 9.30.1^a(v);—9.64.25^c: 9.98.1^a
 9.65.13^a: 8.6.23^a(v);—9.65.13^b: 9.106.5^b;—9.65.13^c: 9.46.5^a
 9.100.5^b: 9.29.4^b, &c.;—9.100.5^c: 9.1.1^c;—9.100.5^d: 10.85.17^b
 9.108.16^a: 9.70.9^b;—9.108.16^b: 8.6.35^b, &c.;—9.108.16^d: 9.86.35^d(v)
 10.67.12^a: 10.111.4^c;—10.67.12^b: 4.28.1^c;—10.67.12^d: 1.31.8^d, &c.

10 c. Stanzas which Repeat One Distich and One Other Pāda in Two Different Places, but contain in addition One Unrepeated Pāda

1.4.10^{ab}: 8.32.13^{ab};—1.4.10^o: 1.5.4^o
 1.47.7^{ab}: 8.8.14^{ab};—1.47.7^d: 1.137.2^o, &c.
 1.48.14^{ab}: 8.8.16^{ab};—1.48.14^d: 4.52.7^o
 1.124.2^{ab}: 1.92.12^o (v);—1.124.2^{cd}: 1.113.15^{cd} (v)
 1.124.3^a: 1.113.7^a;—1.124.3^{cd}: 5.80.4^{cd}
 1.142.8^{bo}: 1.13.8^{bo}, &c.—1.142.8^d: 2.41.20^b, &c.
 1.157.4^a: 1.92.17^o;—1.157.4^{cd}: 1.34.11^{cd}
 3.1.21^a: 3.1.20^d;—3.1.21^{cd}: 3.59.4^{cd}, &c.
 4.47.2^{ab}: 5.51.6^{ab} (v);—4.47.2^d: 8.32.23^o
 5.42.16^b: 5.41.8^d (v);—5.42.16^{cd}: 5.43.15^{cd}
 5.56.6^a: 1.14.12^b (v);—5.56.6^{cd}: 1.134.3^{bo} (v)
 6.47.13^{ab}: 3.1.21^{cd}, &c. (v);—6.47.13^d: 7.58.6^o, &c. (v)
 6.60.14^{ab}: 8.73.14^{ab};—6.60.14^d: 1.23.3^b, &c.
 7.35.15^b: 10.65.14^b;—7.35.15^{cd}: 10.65.15^{cd}, &c.
 7.59.2^a: 1.110.7^o;—7.59.2^{cd}: 8.27.16^{ab}
 8.22.5^{ab}: 8.5.28^{ab};—8.22.5^d: 1.47.9^a
 8.27.16^{ab}: 7.59.2^{cd};—8.27.16^o: 6.70.3^o, &c.
 8.32.13^{ab}: 1.4.10^{ab};—8.32.13^o: 1.4.10^o, &c. (v)
 8.87.2^{ab}: 8.87.4^{ab}, &c.;—8.87.2^d: 10.40.13^a
 8.94.3^{ab}: 6.45.33^{ab};—8.94.3^c: 1.23.10^b, &c.
 8.97.4^{ab}: 8.13.15^{ab};—8.97.4^d: 1.84.9^b
 9.68.10^a: 9.97.36^a;—9.68.10^{cd}: 10.45.12^{cd}
 9.85.12^a: 10.123.7^a;—9.85.12^o: 10.123.8^o (v);—9.85.12^d: 9.75.4^b
 9.99.8^b: 9.24.3^o;—9.99.8^{cd}: 9.63.2^{bc}
 10.53.5^b: 7.35.14^d;—10.53.5^{cd}: 7.104.23^{cd}
 10.89.17^b: 1.4.3^b (v);—10.89.17^{cd}: 6.25.9^{cd} (v)
 10.123.7^a: 9.85.12^{ab};—10.123.7^{cd}: 6.20.3^{cd} (v)
 10.131.7^{ab}: 3.1.21^{cd}, &c. (v);—10.131.7^d: 7.58.6^o, &c. (v)

10 d. Stanzas which Repeat Two Pādas in Two Different Places

1.2.7^a: 7.65.1^b (v);—1.2.7^b: 5.64.1^a (v)
 1.5.8^b: 8.93.22^{ab} (v);—1.5.8^o: 1.137.2^{ab}, &c.
 1.10.7^b: 3.40.6^o;—1.10.7^d: 8.64.1^o
 1.10.8^b: 1.176.1^a (v);—1.10.8^b: 8.40.10^o (v), &c.
 1.11.8^a: 8.76.1^b;—1.11.8^b: 6.60.7^b
 1.12.1^b: 1.36.1^b, &c.;—1.12.1^o: 1.44.7^o
 1.12.4^b: 1.74.7^o, &c.;—1.12.4^c: 5.26.5^o, &c.
 1.12.10^a: 3.10.8^a (v);—1.12.10^b: 1.12.3^a, &c.
 1.12.11^a: 8.24.3^a, &c.;—1.12.11^o: 9.61.6^b
 1.12.12^a: 8.44.14^b, &c.;—1.12.12^o: 8.43.16^o
 1.13.7^a: 1.142.7^o;—1.13.7^c: 8.65.6^o, &c.
 1.14.3^a: 10.141.4^a;—1.14.3^c: 6.16.24^b
 1.14.11^a: 6.16.9^a;—1.14.3^c: 1.26.1^o
 1.15.7^a: 1.96.4^a (v);—1.15.7^o: 5.21.3^d, &c.
 1.16.3^b: 8.3.5^b;—1.16.3^o: 3.42.4^a, &c.
 1.21.3^b: 5.86.2^d;—1.21.3^c: 4.49.3^o

517] *Stanzas containing two Pādas Repeated in different places*

1.22.1^b: 5.75.7^a, &c.;—1.22.1^c: 1.23.1^c, &c.
 1.23.2^a: 1.22.2^b;—1.23.2^c: 1.22.1^c, &c.
 1.26.4^b: 1.41.1^b, &c.;—1.26.4^a: 9.64.29^c (v)
 1.34.14^b: 1.174.45^a (v);—1.33.14^b: 6.26.4^b (v)
 1.39.5^a: 8.7.4^b;—1.39.5^d: 5.16.9, &c.
 1.41.2^b: 5.52.4^d, &c.;—1.41.2^c: 8.27.16^d (v), &c.
 1.45.4^b: 8.8.18^b, &c.;—1.45.4^c: 1.1.8 (v), &c.
 1.48.8^b: 7.81.1^d;—1.48.8^d: 7.81.6^d
 1.58.7^b: 10.30.4^b (v);—1.58.7^d: 3.54.3^d
 1.72.1^b: 7.45.1^c;—1.72.1^c: 1.60.4^d
 1.78.1^a: 4.32.9^a;—1.78.1^b: 6.16.29^c, &c.
 1.81.9^b: 5.5.6^b, &c.;—1.81.9^c: 8.45.15^c (v)
 1.84.7^b: 9.98.4^b;—1.84.7^c: 1.7.8^c (v)
 1.86.4^b: 8.76.9^b (v);—1.86.4^c: 4.49.1^c
 1.91.10^a: 1.26.10^b, &c.;—1.91.10^b: 10.150.2^b
 1.92.13^b: 4.55.9^c;—1.92.13^c: 9.74.5^d
 1.98.2^a: 7.5.2^a (v);—1.98.2^d: 10.87.1^d
 1.113.7^c: 1.124.3^a;—1.113.7^d: 1.123.13^c (v)
 1.115.1^c: 4.14.2^c;—1.115.1^d: 7.101.6^b (v)
 1.116.7^a: 1.117.7^a (v);—1.116.7^d: 1.117.6^d (v)
 1.117.25^b: 2.39.8^a (v);—1.117.25^d: 2.12.15^d, &c.
 1.118.1^b: 1.35.10^b;—1.118.1^d: 1.183.1^b (v)
 1.127.2^c: 8.60.3^d;—1.127.2^c: 8.23.7^b, &c.
 1.128.6^a: 8.19.1^c (v);—1.128.6^c: 8.39.6^d (v)
 1.128.8^a: 5.1.7^b (v), &c.;—1.128.8^b: 7.16.1^c (v)
 1.129.9^a: 4.31.1^c (v), &c.;—1.129.9^c: 10.93.11^c (v)
 1.134.2^a: 2.11.11^b (v);—1.134.2^c: 3.13.2^b
 1.134.6^b: 4.47.2^b (v);—1.134.6^c: 8.6.19^b (v)
 1.135.2^a: 8.82.5^a (v);—1.135.2^f: 7.90.1^c (v)
 1.144.7^b: 8.74.7^c (v);—1.144.7^d: 10.64.11^a
 1.174.5^b: 1.33.14^a (v);—1.174.5^c: 4.16.12^d
 1.176.1^b: 9.2.1^c;—1.176.1^c: 1.10.8^b (v)
 1.183.4^b: 8.57(Väl.9).4^c;—1.183.4^d: 3.58.5^d
 2.3.7^a: 3.4.7^a (v), &c.;—2.3.7^d: 3.29.4^b (v)
 2.8.6^c: 8.25.11^c (v);—2.8.6^d: 9.35.3^b
 2.11.11^a: 10.22.15^b;—2.11.11^b: 1.134.2^a (v)
 2.33.14^a: 6.28.7^d (v), &c.;—2.33.14^d: 1.114.6^d (v)
 2.41.8^b: 6.63.2^d (v);—2.41.8^c: 8.18.14^b (v)
 3.1.20^c: 3.30.2^c (v);—3.1.20^d: 3.1.21^a
 3.4.11^b: 10.15.10^b (v);—3.4.11^d: 10.70.11^d
 3.10.1^a: 8.44.19^a;—3.10.1^b: 10.134.1^d
 3.10.2^a: 10.21.7^a;—3.10.2^c: 10.118.1^c (v)
 3.24.3^b: 8.19.25^c, &c.;—3.24.3^c: 8.17.1^c
 3.29.4^b: 2.3.7^d (v);—3.29.4^d: 1.45.6^d
 3.36.7^a: 6.19.5^d (v);—3.36.7^b: 10.30.13^d (v)
 3.37.11^b: 3.40.8^a;—3.37.11^d: 3.40.9^c
 3.42.6^a: 8.45.13^a;—3.42.6^c: 8.75.16^c, &c.
 3.53.7^b: 10.67.2^b;—3.53.7^d: 7.103.10^d
 3.54.5^a: 10.129.6^a;—3.54.5^d: 10.114.2^d
 3.58.5^a: 1.183.6^c, &c.;—3.58.5^d: 1.183.4^d
 3.62.18^a: 7.96.3^c, &c.;—3.62.18^b: 1.47.3^b, &c.
 4.21.10^b: 1.63.7^d (v);—4.21.10^d: 5.57.7^d (v)
 4.24.3^b: 1.72.5^c (v);—4.24.3^d: 7.82.9^d (v)
 4.25.4^b: 6.52.5^b (v), &c.;—4.25.4^c: 5.37.1^d

4.32.8^b: 8.14.4^o;—4.32.8^o: 8.32.7^b (v)
 4.36.4^a: 4.35.2^d (v);—4.36.4^b: 1.161.7^a
 4.45.2^a: 7.60.4^a (v);—4.45.2^b: 4.14.4^b (v)
 4.46.5^b: 8.5.2^b;—4.46.5^b: 1.47.3^d
 4.49.3^b: 1.135.7^d, &c.;—4.49.3^o: 1.23.3^o
 4.50.6^b: 2.35.12^b;—4.50.6^d: 5.55.10^d, &c.
 4.55.9^a: 5.79.7^b;—4.55.9^o: 1.92.13^b
 4.55.10^a: 8.18.3^a;—4.55.10^b: 1.26.4^b, &c.
 5.4.2^a: 3.2.2^a (v);—5.4.2^a: 3.54.22^b, &c.
 5.9.7^b: 5.23.2^b;—5.9.7^o: 5.10.7, &c.
 5.20.3^a: 5.26.4^o, &c.;—5.20.3^d: 7.94.6^b, &c.
 5.21.3^a: 5.23.3^a (v), &c.;—5.21.3^b: 8.23.18^b
 5.23.3^a: 8.23.18^a, &c. (v);—5.23.3^b: 5.35.6^o, &c. (v)
 5.26.4^b: 5.51.1^o;—5.26.4^o: 5.20.3^a, &c.
 5.26.5^a: 8.14.3^b, &c.;—5.26.5^o: 1.12.4^o, &c.
 5.31.11^a: 1.121.13^b (v);—5.31.11^d: 4.20.3^b (v)
 5.35.1^a: 8.53 (Väl. 5).7^a;—5.31.1^o: 7.94.7^b (v)
 5.35.6^a: 5.23.3^b, &c. (v);—5.35.6^o: 8.6.37^o, &c. (v)
 5.51.5^a: 6.16.10^a (v);—5.51.5^o: 7.90.1^d (v)
 5.51.7^a: 9.33.3^a (v), &c.;—5.51.7^b: 1.5.5^o, &c.
 5.52.4^b: 6.16.22^b;—5.52.4^d: 1.42.2^b, &c.
 5.55.9^b: 6.51.5^d;—5.55.9^o: 10.78.8^o (v)
 5.65.2^b: 8.101.2^b;—5.65.2^d: 5.67.4^b (v)
 5.67.2^a: 9.64.20^a;—5.67.2^o: 1.17.2^o
 5.67.3^b: 1.26.4^b, &c.;—5.67.3^d: 1.42.2^b, &c.
 5.67.4^b: 5.65.2^a (v);—5.67.4^d: 8.18.5^o (v)
 5.75.7^a: 1.22.1^b, &c.;—5.75.7^b: 5.78.1^b
 5.78.1^a: 1.22.1^b, &c.;—5.78.1^b: 5.75.7^b
 5.79.8^a: 8.5.9^a;—5.79.8^o: 1.47.7^o, &c.
 5.80.4^o: 1.124.3^b, &c. (v);—5.80.4^d: 1.124.3^d
 5.82.2^a: 5.17.1^a (v);—5.82.2^o: 8.93.11^b
 5.86.2^a: 7.15.2^a, &c. (v);—5.86.2^d: 1.21.3^b, &c.
 5.86.6^a: 8.12.4^b (v);—5.86.6^o: 8.13.12^b (v)
 6.1.12^a: 9.87.9^o (v);—6.1.12^d: 6.74.2^d
 6.15.3^b: 10.115.5^b;—6.15.3^o: 6.16.33^a
 6.15.15^a: 10.53.2^b (v);—6.15.15^o: 6.2.11^o, &c.
 6.16.9^a: 1.14.11^a;—6.16.9^b: 7.16.9^b
 6.16.29^b: 1.78.1^b, &c.;—6.16.29^o: 9.63.28^o
 6.16.44^b: 1.135.4^b (v);—6.16.44^o: 1.14.6^o
 6.16.46^a: 4.3.1^b;—6.16.46^d: 3.14.5^b, &c. (v)
 6.19.8^b: 10.47.4^b;—6.19.8^o: 8.60.12^a (v)
 6.25.9^a: 1.177.5^o, &c.;—6.25.9^d: 10.89.17^d (v)
 6.28.7^a: 2.42.3^a (v);—6.28.7^d: 2.33.14^o, &c. (v)
 6.44.5^b: 5.86.4^b (v);—6.44.5^d: 8.93.12^b
 6.44.14^b: 7.23.3^d (v);—6.44.14^d: 8.32.24^b (v)
 6.44.18^b: 1.102.4^o (v);—6.44.18^o: 1.100.11^o
 6.46.7^a: 8.6.24^b;—6.46.7^o: 5.35.2^o (v)
 6.47.12^b: 4.1.20^d (v);—6.47.12^d: 4.51.10^d, &c.
 6.49.1^o: 10.15.5^o;—6.49.1^d: 6.51.10^o
 6.51.5^c: 10.63.17^o (v);—6.51.5^d: 5.55.9^b (v)
 6.51.15^a: 1.15.2^o, &c.;—6.51.15^b: 8.83.2^b
 6.52.7^a: 1.3.7^b, &c.;—6.52.7^b: 2.41.13^b, &c. (v)
 6.52.12^a: 5.4.8^a, &c. (v);—6.52.12^o: 8.44.9^o
 6.57.1^b: 4.31.11^b;—6.57.1^o: 5.35.6^d, &c. (v)

519] *Stanzas containing two Pādas Repeated in different places*

6.59.10^b: 8.8.7, &c. (v);—6.59.10^d: 1.22.1^o, &c.
 6.60.5^b: 5.86.4^b;—6.60.5^c: 1.17.1^o, &c. (v)
 6.60.9^b: 1.16.5^b, &c.;—6.60.9^o: 8.38.7^o.9^o
 6.60.15^b: 6.54.6^b;—6.60.15^d: 7.74.2^d, &c. (v)
 6.63.7^b: 1.118.4^d (v);—6.63.7^o: 7.68.3^o (v)
 6.66.8^a: 1.40.8^o (v);—6.66.8 : 6.25.4^o (v)
 6.68.11^b: 1.108.3^b;—6.68.11^d: 6.52.13^d, &c. (v)
 6.74.1^o: 5.1.5^o (v);—6.74.1^d: 7.54.1^d, &c. (v)
 7.2.11^b: 10.15.10^b (v);—7.2.11^d: 10.70.11^d
 7.5.2^a: 1.98.2^a (v);—7.5.2^b: 6.44.21^b (v)
 7.10.5^a: 10.46.4^a;—7.10.5^o: 1.70.5^a (v)
 7.15.2^a: 9.101.9^o, &c. (v);—7.15.2^o: 1.12.6^o, &c.
 7.15.10^a: 1.79.12^b;—7.15.10^o: 2.7.4^a (v)
 7.16.1^b: 8.44.13^a;—7.16.1^o: 1.128.8^o (v)
 7.16.12^b: 3.11.4^o;—7.16.12^o: 4.12.3^o (v)
 7.29.1^a: 9.88.1^a;—7.29.1^o: 3.50.2^d
 7.29.2^o: 2.18.7^d, &c. (v);—7.29.2^d: 6.40.4^o
 7.32.25^b: 6.48.15^b;—7.32.25^d: 6.46.4^o
 7.57.4^b: 10.15.6^d;—7.57.4^d: 7.70.5^o
 7.60.2^a: 6.50.7^d, &c. (v);—7.60.2^d: 4.1.17^d, &c.
 7.65.1^a: 7.63.5^a, &c. (v);—7.65.1^b: 1.2.7^a (v)
 7.66.4^a: 8.27.19^a, &c. (v);—7.66.4^o: 5.82.3^b
 7.74.4^o: 1.92.16^o, &c. (v);—7.74.4^d: 6.60.15^d, &c. (v)
 7.78.3^a: 1.191.5^o (v);—7.78.3^o: 7.80.2^d (v)
 7.81.6^a: 8.13.12^o;—7.81.6^d: 1.48.8^d
 7.84.1^b: 4.42.9^b, &c. (v);—7.84.1^d: 5.15.4^d (v)
 7.90.1^o: 1.135.2^f (v);—7.90.1^d: 5.51.5^o
 7.94.2^a: 8.13.7^b, &c. (v);—7.94.2^o: 5.71.2^c, &c.
 7.94.5^a: 5.14.3^a;—7.94.5^o: 8.74.12^b
 7.94.7^b: 5.35.1^o (v);—7.94.7^o: 1.23.9^o, &c. (v)
 7.94.8^b: 1.18.3^b;—7.94.8^o: 1.21.6^o
 7.97.9^o: 7.64.5^o, &c.;—7.97.9^d: 4.50.11^d
 7.101.4^a: 10.82.6^d;—7.101.4^d: 4.50.3^d
 7.101.6^a: 3.50.3^d;—7.101.6^b: 1.115.1^o (v)
 8.3.7^a: 1.19.9^o;—8.3.7^o: 8.12.3^{2b}
 8.3.15^b: 8.43.1^o;—8.3.15^d: 9.67.17^b
 8.4.12^b: 8.53 (Val. 5).4^d;—8.4.12^d: 8.64.10^o
 8.5.11^b: 1.92.18^a, &c. (v);—8.5.11^o: 6.60.15^d, &c. (v)
 8.5.18^b: 6.45.30^b;—8.5.18^o: 8.26.16^o
 8.5.30^a: 8.5.20^a;—8.5.30^o: 8.8.6^d
 8.6.24^a: 5.6.10^o, &c.;—8.6.24^b: 6.46.7^a
 8.6.35^a: 8.95.6^o;—8.6.35^b: 8.92.22^b, &c.
 8.7.2^a: 8.6.26^a;—8.7.2^b: 8.7.14^b
 8.8.2^a: 8.19.14^a, &c.;—8.8.2^b: 1.47.9^b
 8.8.7^a: 1.49.1^b;—8.8.7^d: 6.59.10^b, &c. (v)
 8.8.12^a: 8.5.4^b;—8.8.12^b: 1.46.2^b
 8.11.6^b: 3.9.1^b, &c. (v);—8.11.6^o: 10.141.3^b
 8.12.5^b: 1.8.7^b;—8.12.5^a: 8.61.5^b, &c. (v)
 8.12.14^b: 7.66.6^o (v);—8.12.14^d: 8.71.10^d (v)
 8.12.22^a: 3.37.5^a, &c.;—8.12.22^o: 7.31.12^a (v)
 8.13.14^b: 8.92.30^o;—8.13.14^o: 1.142.1^o (v)
 8.15.1^a: 8.92.5^a (v);—8.15.1^b: 8.92.2^a
 8.15.13^b: 7.55.1^b, &c.;—8.15.13^o: 9.111.3^o (v)
 8.20.26^b: 8.67.6^o;—8.20.26^a: 8.1.12^d

8.22.3^a: 5.73.2^a;—8.22.3^d: 8.5.5^o, &c. (v)
 8.22.8^c: 4.47.3^d;—8.22.8^d: 4.46.6^o, &c.
 8.23.18^a: 5.23.3^a, &c. (v);—8.23.18^b: 5.21.3^b
 8.33.10^a: 9.64.2^o;—8.33.10^b: 8.6.14^o (v)
 8.35.22^a: 1.92.16^o, &c. (v);—8.35.22^b: 6.60.15^d, &c. (v)
 8.44.14^b: 1.12.12^o, &c.;—8.44.14^c: 1.12.4^o, &c.
 8.44.19^b: 3.10.1^a;—8.44.19^c: 1.5.8^o
 8.44.28^a: 2.5.8^o;—8.44.28^b: 1.10.9^o
 8.46.3^b: 8.99.8^b;—8.46.3^c: 8.54 (Val. 6).1^b
 8.46.8^a: 9.61.19^a;—8.46.8^b: 8.92.17^b
 8.48.14^c: 2.12.15^o (v);—8.48.14^d: 1.117.25^d, &c.
 8.49 (Val. 1).5^a: 8.5.7^a;—8.49 (Val. 1).5^b: 8.50 (Val. 2).5^o (v)
 8.50 (Val. 2).9^b: 8.24.8^b;—8.50 (Val. 2).9^c: 8.49 (Val. 1).9^o (v)
 8.51 (Val. 3).5^b: 6.46.3^b;—8.51 (Val. 3).5^d: 8.46.9^d
 8.53 (Val. 5).2^a: 8.12.28^b (v);—8.53 (Val. 5).2^d: 8.11.9^b
 8.56 (Val. 8).1^a: 8.55 (Val. 7).1^b;—8.56 (Val. 8).1^c: 1.8.5^o
 8.60.3^c: 4.7.1^b;—8.60.3^d: 1.127.2^c
 8.65.6^b: 5.20.3^d, &c.;—8.65.6^c: 1.13.7^o, &c.
 8.69.3^b: 1.84.11^b;—8.69.3^d: 1.105.5^b
 8.69.11^b: 9.14.3^b;—8.69.11^c: 9.61.14^b
 8.76.6^b: 1.23.7^a;—8.76.6^c: 1.22.1^o, &c.
 8.83.9^a: 1.15.2^o, &c.;—8.83.9^b: 6.51.15^b
 8.87.3^a: 8.8.1^o, &c. (v);—8.87.3^b: 1.45.4^b, &c.
 8.92.5^a: 8.15.1^o (v);—8.92.5^b: 1.16.3^o, &c.
 8.92.22^b: 1.15.1^b;—8.92.22^c: 8.6.35^b, &c.
 8.95.6^b: 8.6.35^a (v);—8.95.6^d: 9.61.11^o
 8.97.5^b: 9.12.6^o, &c. (v);—8.97.5^d: 5.73.1^d (v)
 8.101.1^b: 5.6.5^a;—8.101.1^d: 1.47.7^d, &c.
 8.102.16^b: 8.60.19^b (v);—8.102.16^c: 5.26.1^o, &c.
 8.103.5^b: 1.40.4^b, &c. (v);—8.103.5^d: 5.82.6^o, &c.
 9.1.1^b: 9.29.4^b, &c.;—9.1.1^c: 9.100.5^o
 9.2.1^a: 9.36.2^b;—9.2.1^c: 1.176.1^b
 9.3.9^a: 9.43.2^o;—9.3.9^b: 9.99.7^b, &c.
 9.6.3^b: 9.52.1^c;—9.6.3^d: 9.1.4^o, &c.
 9.7.4^b: 9.62.23^b;—9.7.4^c: 9.74.1^b (v)
 9.8.3^a: 9.60.4^a;—9.8.3^b: 3.62.13^o, &c. (v)
 9.12.6^a: 9.35.4^a;—9.12.6^c: 8.97.5^b, &c. (v)
 9.13.3^a: 9.43.6^a, &c. (v);—9.13.3^b: 9.42.3^a
 9.13.8^b: 9.3.7^o (v);—9.13.8^c: 9.61.28^o
 9.13.9^a: 9.63.5^o;—9.13.9^b: 9.39.6^o
 9.16.3^b: 1.28.9^b, &c.;—9.16.3^c: 9.51.1^o
 9.16.8^a: 9.64.25^a;—9.16.8^b: 9.48.1^o, &c. (v)
 9.17.3^b: 9.16.4^b, &c.;—9.17.3^c: 9.37.1^o, &c.
 9.17.4^a: 9.67.14^a;—9.17.4^b: 9.42.4^b
 9.20.6^b: 9.36.4^b, &c.;—9.20.6^c: 9.92.6^b
 9.22.3^a: 9.101.12^a;—9.22.3^b: 1.5.5^o, &c.
 9.23.1^a: 9.17.1^o;—9.23.1^c: 9.62.25^o, &c.
 9.24.1^b: 9.67.7^a, &c.;—9.24.1^c: 9.65.26^o
 9.24.2^a: 8.6.34^b, &c. (v);—9.24.2^c: 9.6.4^o
 9.24.3^b: 8.69.10^d, &c. (v);—9.24.3^c: 9.99.8^b
 9.24.7^a: 1.142.3^a, &c. (v);—9.24.7^b: 9.23.6^o, &c.
 9.25.4^a: 7.55.1^b, &c.;—9.25.4^b: 9.43.3^a
 9.28.6^b: 9.13.1^a, &c.;—9.28.6^c: 9.24.7^o, &c.
 9.29.3^b: 9.35.6^c (v);—9.29.3^c: 9.61.15^o

521] *Stanzas containing two Pādas repeated in different places*

9.30.4^b: 9.49.5^a;—9.30.4^c: 9.3.1^a
 9.30.5^b: 9.26.5^b, &c.;—9.30.5^c: 9.45.1^a, &c.
 9.30.6^a: 9.51.2^a;—9.30.6^b: 7.32.8^a, &c.
 9.32.2^b: 9.26.5^b, &c.;—9.32.5^c: 9.38.2^a, &c.
 9.36.2^b: 9.2.1^a;—9.36.2^c: 9.23.4^a
 9.37.1^b: 9.16.4^b, &c. (v);—9.37.1^a: 9.17.3^a, &c.
 9.37.2^b: 9.38.6^b;—9.37.2^c: 9.25.2^b
 9.39.6^b: 9.26.5^b, &c.;—9.39.6^c: 9.13.9^a
 9.41.4^b: 9.61.3^b;—9.41.4^c: 9.42.6^b
 9.42.3^b: 9.13.3^a, &c. (v);—9.42.3^c: 9.13.3^b
 9.42.5^a: 9.66.4^b;—9.42.5^c: 9.13.1^a, &c.
 9.42.6^b: 9.41.4^a;—9.42.6^c: 9.13.4^b
 9.50.5^a: 9.99.6^a (v);—9.50.5^c: 9.30.5^a, &c.
 9.51.1^b: 1.28.9^a, &c.;—9.51.1^a: 9.16.3^a
 9.51.2^b: 7.32.8^a, &c.;—9.51.2^c: 9.30.6^a
 9.52.4^b: 9.64.27^b;—9.52.4^c: 10.134.2^d
 9.56.1^b: 9.16.4^b, &c. (v);—9.56.1^c: 9.17.3^a, &c.
 9.57.3^a: 9.66.23^b;—9.57.3^c: 9.38.4^b, &c. (v)
 9.61.6^a: 9.40.5^a, &c. (v);—9.61.6^b: 1.12.11^c
 9.61.15^b: 8.54 (Vāl. 6).7^a, &c. (v);—9.61.15^c: 9.29.3^c
 9.61.19^a: 8.46.8^a;—9.61.19^c: 9.24.7^a, &c.
 9.61.25^a: 9.63.24^a;—9.61.25^c: 9.15.1^c
 9.61.29^a: 9.66.14^a;—9.61.29^c: 1.8.4^a, &c.
 9.62.12^a: 9.40.3^a, &c. (v);—9.62.12^b: 8.6.9^b, &c.
 9.62.14^a: 8.34.7^b (v);—9.62.14^c: 9.107.17^a, &c. (v)
 9.62.24^a: 5.79.8^a, &c.;—9.62.24^c: 9.65.25^b, &c. (v)
 9.63.11^a: 9.19.6^a, &c.;—9.63.11^b: 9.43.4^b
 9.63.12^b: 9.43.4^b (v);—9.63.12^c: 9.1.4^a, &c.
 9.63.25^a: 9.107.25^b;—9.63.25^c: 9.23.1^a, &c.
 9.63.28^a: 9.107.4^a;—9.63.28^c: 6.16.29^b
 9.64.22^b: 9.108.1^a, &c. (v);—9.64.22^c: 3.62.13^c, &c. (v)
 9.64.27^b: 9.52.4^b;—9.64.27^c: 9.63.23^a
 9.65.8^b: 9.26.5^b, &c.;—9.65.8^c: 9.32.2^c, &c.
 9.65.9^b: 8.14.6^b;—9.65.9^c: 9.61.4^a, &c. (v)
 9.65.25^a: 9.106.13^a;—9.65.25^b: 9.62.24^c, &c. (v)
 9.66.1^b: 9.23.1^a, &c.;—9.66.1^c: 1.75.4^c
 9.66.11^a: 9.107.12^d;—9.66.11^c: 9.19.4^b
 9.66.14^a: 9.61.29^a;—9.66.14^c: 9.31.6^c
 9.67.4^a: 9.34.1^b;—9.67.4^b: 9.107.10^b
 9.67.7^a: 9.24.1^b, &c.;—9.67.7^b: 1.135.6^a, &c.
 9.67.9^a: 9.65.1^a;—9.67.9^b: 9.50.3^a
 9.67.17^a: 9.46.1^a;—9.67.17^b: 8.3.15^d
 9.67.19^b: 9.20.7^b;—9.67.19^c: 9.20.7^c, &c.
 9.72.8^a: 9.107.24^a;—9.72.8^d: 9.107.21^c (v)
 9.74.9^b: 9.16.8^a, &c. (v);—9.74.9^d: 9.97.44^c (v)
 9.76.5^a: 9.96.20^c (v);—9.76.5^c: 9.97.32^a (v)
 9.85.12^a: 10.123.7^a;—9.85.12^c: 10.123.8^a
 9.86.3^a: 9.70.10^a (v);—9.86.3^c: 9.97.40^c (v)
 9.86.9^a: 1.58.2^d;—9.86.9^d: 9.96.23^d (v)
 9.86.35^b: 9.38.4^b, &c. (v);—9.86.35^c: 9.108.16^d (v)
 9.99.6^a: 9.50.5^a (v);—9.99.6^b: 9.20.6^a
 9.99.7^b: 9.3.9^b, &c.;—9.99.7^d: 9.7.2^b
 9.100.2^a: 9.40.6^a, &c.;—9.100.2^b: 9.4.7^b, &c.
 9.100.8^a: 9.4.1^b, &c.;—9.100.8^c: 8.43.3^a

9.101.12^a: 9.22.3^a;—9.101.12^b: 1.5.5^o, &c.
9.103.6^b: 9.3.9^b, &c.;—9.103.6^o: 9.37.3^b (v)
9.106.4^b: 8.91.3^d, &c.;—9.106.4^o: 9.29.6^o (v)
9.106.12^b: 9.107.11^b;—9.106.12^o: 9.86.33^d (v)
9.107.4^a: 9.63.28^a;—9.107.4^d: 8.61.6^o
9.107.17^a: 9.62.14^o, &c. (v);—9.107.17^d: 9.63.17^a
9.107.22^b: 9.7.3^b (v);—9.107.22^d: 9.103.2^b
9.107.26^b: 9.30.2^a;—9.107.26^d: 9.14.5^o, &c. (v)
9.108.15^a: 9.11.8^a, &c.;—9.108.15^o: 9.64.22^b, &c.
10.2.2^a: 1.76.4^o (v);—10.2.2^d: 2.3.1^d
10.21.1^b: 5.20.3^a, &c.;—10.21.1^d: 3.9.8^b, &c. (v)
10.22.15^a: 2.11.11^a;—10.22.15^o: 10.148.4^d (v)
10.25.7^b: 1.91.8^a;—10.25.7^d: 1.23.9^o, &c. (v)
10.48.4^o: 10.28.6^o (v);—10.48.4^d: 4.42.6^o (v)
10.59.6^o: 10.59.4^b, &c. (v.);—10.59.6^d: 8.48.8^a (v)
10.62.7^b: 10.25.5^d (v);—10.62.7^d: 8.65.12^o
10.63.13^a: 1.41.2^o, &c. (v);—10.63.13^b: 6.70.3^o, &c.
10.66.13^a: 2.3.7^a (v);—10.66.13^b: 1.124.3^o, &c. (v)
10.131.6^b: 4.1.20^d (v);—10.131.6^d: 4.51.10^d, &c.
10.133.2^o: 1.102.8^d, &c. (v);—10.133.2^d: 1.89.9^b, &c. (v)
10.133.6^a: 3.41.7^a, &c.;—10.133.6^b: 9.61.4^o, &c. (v)
10.134.2^o: 10.133.4^o;—10.134.2^d: 9.52.4^o
10.139.3^a: 1.96.6^a, —10.139.5^o: 10.34.8^b
10.140.6^b: 3.2.5^a;—10.140.6^o: 1.45.7^o
10.148.2^b: 2.11.4^d;—10.148.2^o: 2.11.5^a, &c.
10.150.2^a: 1.26.10^b, &c.;—10.150.2^b: 1.91.10^b

CHAPTER II: METRICAL VARIATIONS AS RESULT OF ADDITION OR SUBTRACTION OR VERBAL CHANGE IN REPEATED PĀDAS.

General Aspects of Metrical Variations.

IN a large number of instances, repetition of pādas is accompanied by changes in the metre. The number of lines so related is about 200, involving a total of about 500 pādas, more or less, if we count their recurrences two and a half times on an average. In the great majority of cases the change in the metre presents itself, externally, as a case of extension or abbreviation; so, e. g. the eight-syllable line, mā no duh̄aṇṣa ṛcata, 1.23.9; 7.94.7, is extended into the twelve-syllable lines, mā no duh̄aṇṣa ṛcata vivaksase, 10.25.7, and, mā no duh̄aṇṣo abhidipsur ṛcata, 2.23.10. Or the eleven-syllable line, vṛtrāṁ jaghanvān asṛjad vi sindhūn, 4.18.7; 4.19.8, reappears in an obviously truncated eight-syllable line, vṛtrāṁ jaghanvān asṛjat,¹ 1.80.10. Very much less often the number of the syllables is the same, but one version of the repeated pādas conforms less well to the established rules of quantity. E. g. the triṣṭubh line, vayāni te ta indra ye ca narāḥ, 5.35.5, ends irregularly in a tribrach; its parallel, vayāni te ta indra ye ca deva, 7.30.4, ends in an amphibrach, according to the familiar rule.

Expansion of one pāda into two pādas.—Exceptionally it may come to pass that the substance of one pāda is extended into two by the addition of a word or two, aided perhaps by varying metrical syllabification. Thus there can be little question that the shorter form of the following two passages has been stretched into two pādas chiefly by inserting the word mahivrata :

tvāṁ dyāṁ ca pṛthivīm cāti jabhriṣe 9.86.29

tvāṁ dyāṁ ca mahivrata pṛthivīm cāti jabhriṣe 9.100.9.

A second case presents even more interesting conditions. There exists a favourite expression, abhy arṣanti susūṭutim, 9.62.3, &c., which occupies the space of a dimeter line. This line is expanded into a trimeter line, by prefixing four syllables, a very common process, described below (p. 543): pavamāṇa abhy arṣanti susūṭutim, 9.85.7. Again (with a slight change) it is turned once more into a trimeter line by affixing four syllables, another common process (p. 540), to wit, abhy arṣata susūṭutim gavyam ājim, 4.58.10. Now, furthermore, the line

¹ See under 1.80.10^d.

with the prefixion, *pavamāna abhy arṣanti susūtum*, lends itself as a basis for the development of one verse into two by the insertion after the caesura of four syllables. Thus :

pavamāna abhy arṣanti susūtum 9.85.7

pavamāna ati sridho 'abhy arṣati susūtum 9.66.22.

Once more, we have a most interesting case of gradual extension of one pāda into two pādas, based upon what was surely an ancient formulaic pāda, dating back to the early period of composition, namely, *çarma yachantu saprathah*. This pāda appears at 8.18.3 extended by the dipody appendage *yad imahe* (see below, p. 537), to wit :

çarma yachantu sapratho yad imahe 8.18.3.

Now this lengthened pāda serves in a doubtless very late composition as a basis for the production of an entire verse-pair,

çarma yachantu sapratha ḥādityāśo yad imahe ati dvīṣāḥ 10.126.7.

The words *ati dvīṣāḥ* in this stretched form is again a dipody refrain in the first seven stanzas of 10.126. The tessellation of the passage takes place before our very eyes, as it were ; see under 8.18.3.

Similar considerations, not quite so cogent, should govern the relation of the following two pairs (cf. also under 4.54.3^a, and 10.160.5^a) :

indro yad vṛtrām avadhīn nadīvṛtām 1.52.2

yadā vṛtrām nadīvṛtām *çāvasā vajrinn* *avadhīḥ* 8.12.26

na tvad anyo maghavann asti marditā 1.84.19

nahi tvad anyaḥ puruhūta kaçcana maghavann asti marditā 8.66.13.

Conversely in one case we have an obvious contraction of a distich into a single pada, to wit :

pāhi no agne rakṣasāḥ pāhi dhūrter arāvñah 1.36.15

pāhi viçvasmād rakṣaso arāvñah 8.60.10 ;

see under 1.36.15.

Interrelation of triṣṭubh and jagatī, and interrelation of both with octosyllabic lines.—The present chapter throws interesting light on the technique of the Vedic metricians. The structural consanguinity of triṣṭubh and jagatī is illustrated by a large number of instances of triṣṭubh and jagatī lines which are identical, except that they add or subtract a last syllable.¹ We should feel more certain after this that the Vedic poets really felt the two types as convertible values, if, indeed, their quantities, their caesuras, and the appearance of sporadic cases of one in hymns composed of the other left any doubt as to this fundamental principle of Vedic metrics. The very extensive interchange between octosyllabic lines and long metre lines (triṣṭubh and jagatī) calls up the theory advanced long ago that the long metres originated from the short metres by the addition of the proper number of syllables.² I regard this

¹ See p. 529 ff., and cf. Lanman, JAOS. x. 535.

² Cf. Haskell, PAOS., vol. xi (1881), pp. lx ff.

theory as erroneous: these parallels are due to imitation and blending of the two types; they tend to show, as a general principle, that the majority of *trisṭubh* and *jagatī* lines, whose first eight syllables (p. 536), or whose last eight syllables (p. 543) make a good *anuṣṭubh* or *gāyatrī* line, are what may very properly be called 'false *trisṭubhs* or *jagatīs*'; see below, p. 535.

Metrical variation as criterion for relative chronology.—The diction of the Vedic poets is so intensely imitative, and, at the same time, so free in all matters of form, as to preclude in most cases the decision as to which metrical type in any given pair preceded the other in composition and in time, or is really entitled to preference on technical grounds. In the great mass of cases the parallel *pādas* are metrical equivalents, or, where there is a difference, both versions represent equally good metrical values. Thus the two pairs:

adhvaryavo bharatendrāya somam 2.14.1
adhvaryavah sunutendrāya somam 10.30.15

sa jāyamānah parame vyoman 7.5.7
sa jāyamānah parame vyomani 1.143.2; 6.8.2.

Very rarely it happens that both members of a parallel pair show the same defects. So the final cadence is irregular in slightly different ways in the following pairs:

acveva citrāruṣī¹ 4.52.2
acve na citre aruṣī 1.30.21
mā no martāya ripave vājinīvasū 8.22.14
mā no martāya ripave rakṣavine 8.60.8.

Occasionally it is necessary to assign different metrical values to one and the same word in a pair of *pādas*, which is interesting of itself, but, again, does not necessarily determine which *pāda* is constructed on better principles, or which *pāda* is entitled to priority; e.g.,

jiok paçyāt **sūryam** uccarantam 4.25.4
jiok paçyema **sūryam** uccarantam 10.59.6 (see the same alternative under 1.32.4^c).

Or, in the imitative *Vālakhilya* hymns:

yam te svadhāvan **svadāyanti** dhenavah 8.49(Vāl. 1).5
yam te svadāvan **suadānti**² gūrtayah 8.50(Vāl. 2).5.

These cases of different metrical value of one and the same syllable are not very common in the parallel *pādas*; rare as they are, however, they are particularly good testimony to the reality of our appraisals of the unstable metrical character of these syllables. See the following cases:

yat kiṁ ca **pr̥thivīm** adhi 5.83.9
yad vā **pr̥thivīm** adhi 8.49(Vāl. 1).7
nābhā **pr̥thivī** adhi 3.29.4
nābhā **pr̥thivī** adhi sānuṣu triṣu 2.3.7

¹ Cf. Arnold, *Vedic Metre*, p. 302; and see p. 63.

² Cf. Arnold, *Vedic Metre*, pp. 95, 313.

yad vā pañca **kṣitinām** 5.35.2

yad vā pañca **kṣitinām** dyumnam ā bhara 6.46.7¹

mandantu **tvā** mandino vāyav indavaḥ 1.134.2

mandantu **tu** mandināḥ sutāsah 8.82.5

indrāgnī tā havāmahe 1.21.3, &c.

indrāagnī havāmahe 5.86.4, &c.

tuṣāḥ na indra mṛlaya 8.80.1

sa **tvā**ḥ na indra mṛlaya 6.45.17 ; 8.81.2.

Verbal changes as affecting minor matters of metric habit.—The following pairs involve more or less change in the wording of essentially the same line: they illustrate in various ways the freedom or uncertainty of metrical rule, especially in the less critical positions of metrical lines.² Or, again, they show that it is possible to add words or syllables without interfering with metrical habit at all. Thus the following two lines differ by an added word without change of quantity in any foot:

asmākṣaṣa ca sūrayaḥ 5.10.6

prāsmākṣaṣa ca sūrayaḥ 1.97.3.

The next pair differ as regards the permissible freedom in the place of the caesura in a trimeter line, either after the fourth or the fifth syllable :

pūrvī asya | nissidho martiesu 3.51.5

pūrvīṣ ta indra | nissidho janesu 6.44.11.

In another pair the resolution of ā in gnā is supported, as it were, by the documentary interchange with the dissyllabic word adyā :

gnāḥ hutāso vasavo adhṛṣṭāḥ 6.10.15

adyāḥ hutāso vasavo adhṛṣṭāḥ 6.10.4.

Very similarly the following pair :

vayām te agna ukthaśir vīdhema 5.4.7

vayām ta indra stomebhir vīdhema 8.54 (Vāl. 6).8.

In the next case the resolution of atakṣāma into atakṣāāma seems hard, and, as it occurs in a line of the tenth book, points probably to the later origin of the line in question :

brahmākarma bhṛgavo na ratham 4.16.20

atakṣāāma bhṛgavo na ratham 10.39.14.

Or, finally, still more problematic are the pairs (cf. also under 1.171.3ⁿ) :

mahi dyāvapṛthivi bhūtam urvī 10.93.1

dikuṇ ca pṛthivi bhūtam urvī 6.68.4

vīriḥ maghavan yā cakartha 5.29.13

pra nūtanāḥ maghavan yā cakartha 5.31.6.

This brings us to the next, very important consideration :

¹ Cf. below, p. 539. The need of resolving **kṣitinām** in 5.35.2 is not pressing; see Lanman, JAOS. xi, p. xxviii.

² That is, outside the final dipodies a catalectic or catalectic of all lines, or the anapaests after the caesura in triṣṭubh and jagati.

Verses whose inferior metre indicates later date.—The majority of the metrical differences in repeated pādas are, as stated before, not such as to determine their relative date. But at times it is possible to point out the mother form from which the other is descended. Thus we have regular metrical form in the following pair :

rājantam adhvarāñām 1.1.8; 1.45.4
rājantāv adhvarāñām 8.8.18.

Of these two variants the second is certainly enough afterborn on account of its sense; see p. 29, under 1.1.8. But even more certainly secondary, because of its form, as well as its strained sense, is :

saṁrājantam adhvarāñām 1.27.1.

Here the same pāda with a syllable added at the beginning is fitted for service in a trochaic gāyatrī hymn. This fitting process is quite certainly secondary; see under 1.1.8.

Precisely the same process, namely the prefixion of a syllable, once more turns a good iambic pāda into a secondary trochaic pāda :

saṁrājaṁ ca saṇīñām 3.10.1; 10.134.1
pra saṁrājaṁ carṣāṇīñām 8.16.1.

An even clearer case is the following :

agnir devāñām abhavat purohitāḥ 3.2.8
agnir devāñām abhavat purogāḥ 10.110.11.

These two belong to the extensive class of interchanging jagatr and triṣṭubh pādas, treated below, p. 531; they offer, of themselves, no indication as to priority. But a third variant form,

agnir devo devāñām abhavat purohitāḥ 10.150.4,

is certainly afterborn; see p. 182. The phenomenon of glossal addition (devo is gloss to agnir) is apparently much more common in the Atharva-Veda than in the Rig-Veda; see the author, The Atharva-Veda, p. 42.

Another case in which we can determine priority involves the pair :

mā no martāya ripave vājinivasū 8.22.14
mā no martāya ripave rakṣasvine 8.60.8.

Both Oldenberg, Prol., p. 67, and Arnold, VM., p. 312, describes the first of these pādas, which is hypermetric, as hybrid or contaminated. The alternate form of the pāda in 8.60.8, notwithstanding that it is itself not perfect (final dipody — — —), not only shows that this is so, but determines the relative chronology of the two: 8.22.14 cannot easily be imagined to have been composed without, or before 8.60.8.

Something like this kind of criticism is suggested by the following pair :

mathīd yad iṁ vibhrto mātariçvā 1.71.4
mathīd yad iṁ viṣṭo mātariçvā 1.148.1.

Here the second pāda is defective and obscure in meaning. Oldenberg, SBE., xlvi. pp. 77 and 174; RV. Noten, pp. 74, 147, has most recently discussed this

pair; in my discussion of the two passages (p. 90), difficult as they are, I have adhered to the natural view that the metrical defect in *viṣṭo* is due to the secondary origin of 1.148.1, which is very certainly patterned after the metrically sound stanza 1.71.4.

Problematic cases of interchange between good and bad metre.—There are quite a number of other pairs of pādas in which imperfect cadences vary with sound ones. One wonders why the Vedic orthoepists regularly write the weak stem dīdhr, the strong stem dīdhar¹, unless dhr really makes position, which I do not believe:

rayīm gr̥ṇatsu dhāraya 8.13.2
rayīm gr̥ṇatsu didhṛtam 5.86.2.

More likely the latter type originated in curtailed types such as are treated below, p. 541. Or why should Vedic poets choose to say in a way that seems to us metrically imperfect,

yad adya sūra udite 7.66.4; 8.27.21,

considering that they could say about the same thing in the metrically perfect pāda,

yad adya sūrya udyati 8.27.19?

It seems very natural to remember that there is also the type *prati vām sūra udite vidhema* under 7.63.5, which is perfect. There are other sporadic cases of imperfect cadences varying with sound cadences, but that class of imperfection is so common as to become almost nugatory; e. g. :

pūrvīr iṣo bṛhatīr āreaghāḥ 6.1.12

pūrvīr iṣo bṛhatīr jiradāno 9.87.9

vayaṁ te ta indra ye ca narah 5.33.5

vayaṁ te ta indra ye ca deva 7.30.4.

Finally there are the four cases discussed below on p. 539; and the considerable class collected on p. 541, in which a long pāda is evidently shortened secondarily. In the last-mentioned class the process almost represents a type which may have in the end obtained a certain quasi-doggerel productivity.

Analytic grouping of the metrical variations.—The metrical variations of repeated passages may be presented in two general groups or classes. The first, **Class A**, includes variations as between the several types of long lines. By long lines are meant the trimeter lines: either catalectic, that is, of eleven syllables or triṣṭubh; or else acatalectic, that is, of twelve syllables or jagatī; or else catalectic and syncopated, that is, of ten syllables or dvipada viraj.—The second, **Class B**, includes variations as between short lines and long lines. By short lines are meant dimeter lines, that is, lines of eight syllables. These are expanded into trimeters, either by appending three or four syllables at the

¹ See Grassmann's Lexicon, under dhr.

end ; or by prefixing four syllables at the beginning ; or else by inserting four syllables in the middle at the place of the future caesura.—For convenience, a conspectus of the subdivisions of the two groups or classes is here given :

Class A : Interchange between various types of long (trimeter) lines.

- A 1. Interchange between *trīṣṭubh* and *jagatī* lines without change of meaning.
- A 2. Interchange between the same with slight change of words and meaning.
- A 3. Interchange between *trīṣṭubh* and *jagatī* with grammatical change.
- A 4. Interchange between *trīṣṭubh* and *jagatī* with change of meaning.
- A 5. Interchange between *trīṣṭubh* and *jagatī* as suggesting relative age.
- A 6. Interchange between *trīṣṭubh* and *dvipadā viraj*.

Class B : Interchange between short (dimeter) and long (trimeter) lines.

- B 1. On 'false' *jagatī* or *trīṣṭubh*.
- B 2. *Pādas* of the *Vimada*-hymns which occur also without the refrain dipody.
- B 3. Other refrain *pādas* which occur also without the refrain dipody.
- B 4. *Pādas* with dipody appendage which is not refrain.
- B 5. Expansion in general of an octosyllabic *pāda* into a *trīṣṭubh* or *jagatī*.
- B 6. Expansion of an octosyllabic *pāda* into a *jagatī*.
- B 7. The same process with incidental changes.
- B 8. Expansion of an octosyllabic *pāda* into a *trīṣṭubh*.
- B 9. Faulty verses of eight syllables interchanging with regular *trīṣṭubh*-*jagatī*.
- B 10. Cases where four syllables appear to be prefixed to an octosyllabic *pāda*.
- B 11. Cases where the expansion is by insertion.

CLASS A. VARIATIONS AS BETWEEN SEVERAL TYPES OF LONG LINES

A 1. Interchange between *trīṣṭubh* and *jagatī* lines without change of meaning

The following 12 pairs or groups of *pādas* are repeated exactly, or almost exactly, except that the last word is varied in such a manner as to present a *trīṣṭubh* in one case, a *jagatī* in the other : the grammatical or lexical variation of the last word does not of itself affect the sense of the passages :

nyūhathuhū purumitrasya yoṣām 1.117.20
 nyūhathuhū purumitrasya yoṣānām 10.39.7
 ava tmanā dhṛgatā ḡambarām bhinat 1.54.4
 ava tmanā bṛhataḥ ḡambarām bhet 7.18.20

ṛtasya panthām anv eti sādhu 1.124.3 ; 5.80.4
 ṛtasya panthām anv emi sādhuyā 10.66.13
 sa jāyamāṇāḥ parame vyomani 1.143.2 ; 6.8.2
 sa jāyamāṇāḥ parame vyoman 7.5.9¹
 rathā aqvāsa usaso vyuṣṭāu 4.14.4
 rathā aqvāsa usaso vyuṣṭiṣu 4.45.2.
 naras tokasya tanayasya sātāu 4.24.3
 naras tokasya tanayasya sātiṣu 7.82.9
 asmbhyam̄ čarma bahulān̄ vi yantana 5.55.9
 asmbhyam̄ čarma bahulān̄ vi yanta 6.51.5
 adhi stotrasya sakhyasya gātana 5.55.9
 adhi stotrasya sakhyasya gāta 10.78.8
 asmbhyam indra varivali sugarām kṛdhī 1.102.4
 asmbhyam indra varivali sugarām kāḥ 6.44.18
 somāḥ punānāḥ kalačeṣu sīdati 9.68.9 ; 86.9
 somāḥ punānāḥ kalačeṣu sattā 9.96.23
 vr̄ṣā pavitre adhi sāno avyaye 9.86.3
 vr̄ṣā pavitre adhi sāno avye 9.97.40
 adityāir no aditiḥ čarma yañsat 1.107.2 ; 4.54.6
 adityāir no aditiḥ čarma yachatu 10.66.3

A 2. Interchange between triṣṭubh and jagati with slight change of words and meaning

In 20 other cases the variation still involves in the main the purely formal interchange of triṣṭubh and jagati line, but it is accompanied by a slight shift in the lexical or grammatical value of a word or two, mostly the last word: the total sense of the two pādas is still essentially the same; the result is a pair of practically equivalent pādas, one a triṣṭubh, the other a jagati; they could be used interchangeably except for the difference in the metre. The boundary line between this and the preceding class is uncertain:

vaha vāyō niyuto yāhī asmayuḥ 1.135.2
 vaha vāyō niyuto yāhī achiḥ 7.90.1
 yena vañśāma prtanāṣu cātrūn 6.19.8
 yena vañśāma prtanāṣu cārdhataḥ 8.60.2
 sahasrīnibhir upa yāhi vītaye 1.135.4
 sahasrīnibhir upa yāhi yajñam 7.92.5
 ekaṁ vicakra camasaṁ caturdhā 4.35.2
 ekaṁ vi cakra camasaṁ caturvayam 4.36.4
 vi yo mame rajaś sukratūyā 1.160.4
 vi yo rajañṣy amimīṭa sukratuḥ 6.7.7

¹ Similarly, but without reason, MS. 4.14.12^b : 234.5 reads in a jagati stanza : satyadhar-māṇāḥ parame vyoman, where RV. 5.63.1 has vyomani. Or, AB. 8.8.11^b; AQ. 3.9.4^b read: māśarṇkṣṭhām̄ parame vyomani, thus matching the preceding pāda; the remaining texts (see Vedic Concordance) have vyoman. Similarly AV. 8.3.17^d modernizes, in the teeth of the metre of the stanza, marman of RV. 10.87.17^d to marmaṇī.

{ rayīm dhattam̄ vasumantam̄ purukṣum 7.84.4
 { rayīm dhattha vasumantam̄ purukṣum 4.34.10
 { rayīm dhattho vasumantam̄ purukṣum 6.68.6
 rayīm dhattam̄ vasumantam̄ ḡatagvinam 1.159.5
 Cf. rayīm dhattam̄ ḡatagvinam 4.49.4
 agnir devānām abhavat purohitah 3.2.8
 agnir devānām abhavat purogāh 10.110.11
 Cf. agnir devo devānām abhavat purohitah 10.150.4 (see above, p. 527)
 pibā sutasyāndhaso abhi prayah¹ 5.51.5
 pibā sutasyāndhaso madāya 7.90.1
 dadhāti ratnām̄ vidhate yavīṣṭhah 4.12.3
 dadhāti ratnām̄ vidhate suvīriam² 7.16.12
 nāsyā vartā na taruā nv asti 6.66.8
 nāsyā vartā na taruā mahādhane 1.40.8
 dūtaṁ kṛṇvānā ayajanta havyāih 5.3.8
 dūtaṁ kṛṇvānā ayajanta mānuṣāh 10.122.7
 tiras tamō dadṛṣa ūrmyāśvā 6.48.6
 tiras tamō dadṛṣe rāmyāṇām 7.9.2
 havyavāl agnir ajaraḥ pitā nah 5.4.2
 havyavāl agnir ajaraṣ canohitah 3.2.2
 ajasreṇa cociṣā coquac chuce 6.48.3
 ajasreṇa cociṣā coquacānah 7.5.4
 damūnasām̄ gṛhapatim̄ amūram 4.11.5
 damūnasām̄ gṛhapatim̄ vareṇiam 5.8.1
 urvīm̄ gavyūtīm abhayaṁ kṛdhī nah 7.74.4
 urvīm̄ gavyūtīm abhayaṁ ca naś kṛdhī 9.78.5
 ud vāṁ prkṣāso madhumanto asthuh 7.60.4
 ud vāṁ prkṣāso madhumanta irate 4.45.²
 viṣo yena gachatho devayantih 7.69.2
 viṣo yena gachatho yajvarīr nārā 10.41.2
 svadasvendrāya pavamāna pitaye 9.74.9
 svadasvendrāya pavamāna indo 9.97.44
 yan mā somāsa ukthino amandīṣuh 10.48.4
 yan mā somāsa mamādan yad ukthā 4.42.⁶
 Cf. also under 1.89.7^d

A 3. Interchange between *trisṭubh* and *jagatī* with grammatical change

Next, there are a half-dozen cases of interchange between *trisṭubh* and *jagatī* lines which depend upon simple differences of construction. It is every time really the same pāda varied according to the grammatical exigencies of number, person, gender, or voice:

yat sim̄ āgaç cakrmā tat su mylata 1.179.5
 yat sim̄ āgaç cakrmā tat su myla 7.9.7

¹ The last two words are refrain in the tṛca 5.51.5-7, and frequently form cadence. Structurally this pāda belongs to the class treated below, p. 536.

² Both stanzas are addressed to Agni.

jyotir viçvasmāi bhuvanāya kṛṇvati 1.92.4
 jyotir viçvasmāi bhuvanāya kṛṇvan 4.14.2
 anārāmbhaṇe tamasi praviddham 1.182.6
 anārāmbhaṇe tamasi pra vidhyatam 7.104.3
 yat sunvate yajamānāya çıkışthah 8.59(Väl. 11).1
 yat sunvate yajamānāya çıkışam 10.27.1
 vṛṣeṣva yūthā pari koṣam arṣasi 9.76.5
 vṛṣeṣva yūthā pari koṣam arṣan 9.96.20
 rathām na dhīraḥ svapā atakṣam 5.2.11; 29.15
 rathām na dhīraḥ svapā atakṣiṣuḥ 1.130.6

A 4. Interchange between triṣṭubh and jagatī with change of meaning

The preceding classes shade off imperceptibly to a longer group of pairs of jagatī and triṣṭubh pādas which contain real differences of meaning, mostly lexical variations, or additions. Here, as in the preceding rubrics, the differences crop out mostly at the end of the lines. That, I am sure, is not altogether due to our imperfect control of pairs differentiated in other parts of the pāda¹; it represents a real habit of composition. Here, as in the preceding rubrics, too, the pādas are truly imitative. If we but knew how, we might find out in almost all, if not all cases, the original pāda. But the imitations cover up their own spuriousness; the metrical habits of the later poet are the same as those of the earlier, so that the metre alone rarely determines priority. The class contains 22 cases, not all of which are separated by a hard and fast line from the cases previously enumerated :

mandantu tvā mandino vāyav indavah 1.134.2
 mandantu tuā mandinah sutāsah 1.134.2
 ubhe yathā no ahani nipātah 4.55.3
 ubhe yathā no ahani sacābhuvā 10.76.1
 tiraç cid aryah savanā purūni 4.29.1
 tiraç cid aryah savanā vaso gahi 8.66.12
 tvastā devebhir janibhīḥ sajōsah 6.50.13
 tvastā devebhir janibhīḥ pitā vacah 10.64.10
 viçām kavim viçpatim mānuṣir iṣah 3.2.10
 { viçām kavim viçpatim mānuṣinām 5.4.3
 { viçām kavim viçpatim çāçvatinām 6.1.8
 purū sahasrā ni çīçāmi sākam 10.28.6
 purū sahasrā ni çīçāmi dāçuse 10.48.4
 { ud u ṣya devah savitā damūnāh 6.71.4
 { ud u ṣya devah savitā yayāma 7.38.1
 { ud u ṣya devah savitā savāya 2.38.1
 ud u ṣya devah savitā hiraṇyayā 6.71.1
 imām naro marutah saçcatā vṛdham 3.16.2
 imām naro marutah saçcatānu 7.18.25

¹ See p. 2.

rathām ye cakruḥ suvṛtām nareṣṭhām 4.33.8
 rathām ye cakruḥ suvṛtām sucetasah 4.36.2
 ṛtasya pathā namasā haviṣmatā 1.128.2
 { ṛtasya pathā namasā miyedhaḥ 10.70.2
 { ṛtasya pathā namasā vivāset 10.31.2
 anaçvo jāto anabhiçur arvā 1.152.5
 anaçvo jāto anabhiçur ukthiaḥ 4.36.1
 pra dyāvā yajñāḥiḥ pṛthivī ṛtāvṛdhā 1.159.1
 pra dyāvā yajñāḥiḥ pṛthivī namobhiḥ 7.53.1
 { dāivyā hotārā prathamā purohitā 10.66.13
 { dāivyā hotārā prathamā viduṣṭarā 2.3.7
 { dāivyā hotārā prathamā ny ṛṇe 3.4.7 = 3.7.8
 { dāivyā hotārā prathamā suvācā 10.110.7
 tasmā etāṁ bharata tadvāçāya 2.14.2
 tasmā etāṁ bharata tadvāço dadiḥ 2.37.1
 visnor esasya prabhṛthe havāmahe 2.34.11
 visnor esasya prabhṛthe havirbhiliḥ 7.40.5
 tubhyāṁ suto maghavan tubhyam ābhṛtaḥ 2.36.5
 tubhyāṁ suto maghavan tubhyāṁ pakvāḥ 10.116.7
 rāyas posaṁ yajamāneṣu dhāraya 10.122.8
 { rāyas posaṁ yajamānāya dhehi 10.17.9
 { rāyas posaṁ yajamānāya dhattam 8.59 (Vāl. 11).7
 aryamā mitro varuṇaḥ parijmā 1.79.3; 10.93.4
 aryamā mitro varuṇaḥ sarātayaḥ 8.27.17
 ud vandanam āiryataṁ suar dṛṣṭe 1.112.5
 ud vandanam āiryataṁ dañsanābhiliḥ 1.118.6
 yuvaṁ ḡvetaṁ pedava indrajūtam 1.118.9
 yuvaṁ ḡvetaṁ pedave aṣvināṇuam 10.39.10
 indraḥ nū agni avase huvadhyāi 5.45.4
 indraḥ nū agni avaseha vajriṇā 6.59.3
 { viçvasya sthātūr jagato janitriḥ 6.50.7
 { viçvasya sthātūr jagataç ca gopāḥ 7.60.2
 viçvasya sthātūr jagataç ca mantavāḥ 10.63.8

A 5. Interchange between *trīṣṭubh* and *jagatī* as suggesting relative age

Finally, there are four cases in addition to the mass treated in the preceding paragraphs, in which a good *jagatī* or *trīṣṭubh* line varies with an almost identical *jagatī* or *trīṣṭubh* whose structure is more or less irregular or defective. In the first case the conditions are not so intolerable as to warrant the condemnation of the less perfect, shorter form:

sa indrāya pavase matsarintamah 9.76.5
 sa indrāya pavase matsaravān 9.97.3

The irregularity in the cadence of the *trīṣṭubh* form is of the sort noted by

Oldenberg, Prol., p. 63 ff. Arnold, Vedic Metre, pp. 127, 317, not plausibly, corrects to *matsarāvān*. The second case is, perhaps, more critical:

sām yo vanā yuvate bhasmanā datā 10.115.2

sām yo vanā yuvate cūcidan 7.4.2

I confess that, if the shorter and less perfect form occurred in the tenth book and the longer in the seventh, I should be disposed to condemn the short form. But it occurs in an otherwise very sound *Vasiṣṭha* hymn; therefore I prefer to think that it was read sām yo vanā || yuvate cūcidan, showing the not too unfrequently anomalous quantities of the cadence. I am certain that Arnold's restoration, cūcidan to cūcidantah (Vedic Metre, pp. 101, 308), is aside the mark.

The third case is:

kr̥ṣṇam̄ ta ema ruçadūrme ajara 1.58.4

kr̥ṣṇam̄ ta ema ruçatah puro bhāḥ 4.7.9

Here the final syllable of *ruçadūrme* is probably short,¹ making the cadence u u u u. Such cases are not so rare (Oldenberg, Prol., p. 64) as to establish 4.7.9 in a position of certain priority. Note, however, the unusual accent of *rúçadūrme*, and see under 1.58.4^d.

The fourth case is:

agnim̄ hotāram̄ īlate vasudhitim 1.128.8

agnim̄ hotāram̄ īlate namobhīḥ 5.1.7

Here also the four short syllables of *vasudhitim* do not really determine the priority of the rival *pāda*; see below, p. 542, note 1.

A 6. Interchange between *trīṣṭubh* and *dvipadā virāj*

In a little class by themselves are three cases of interchange between a *trīṣṭubh* line and a *virāj*, one pair occurring in the same book (cf. also under 1.68.9, 10^a, and 1.69.7^a):

çīçum̄ jajñānañ haryatañ mṛjanti 9.96.17

çīçum̄ jajñānañ hariñ mṛjanti 9.109.12

sa hi kṣapāvāñ abhavad rayinām 7.10.5

sa hi kṣapāvāñ agnī rayinām 1.70.5

mathid yad īm vibhṛto mātariçvā 1.71.4

mathid yad īm viṣṭo mātariçvā 1.148.1

The two types are closely related. Oldenberg, Prol., pp. 73, 97, has pointed out that hymns of either metre occasionally lapse into the other related form. There can be no question but what the *Virāj* is daughter of the *Trīṣṭubh*; it is, therefore, surprising that these cases are so isolated. Since *haryata* and *hari*, in the first pair, are both frequent designations of *soma*—*haryayatam* and *harim* both in the same stanza, 9.26.5—the context does not help to determine which is the original version of the *pāda*. In the second pair the sense rather points to the priority of 7.10.5; see under 1.70.5^a. In the third pair also the *virāj pāda* is probably secondary to the *trīṣṭubh*; see above, p. 527.

¹ Cf. the author, American Journal of Philology, iii, pp. 39 ff.

CLASS B. VARIATIONS AS BETWEEN SHORT
AND LONG LINES

B 1. On 'false' *jagatī* or *trīṣṭubh*

The most conspicuous phenomenon in the metrical habits that attend repeated *pādas* is the following: an eight-syllable line of regular construction appears to be extended to the long metre types of twelve, more rarely of eleven syllables, by the addition at the end of four, or, more rarely, three syllables. The increased lines then belong to a type which may be described as an *anuṣṭubh-gayatrī* *pāda*, upon which follows a final four-syllable, or more rarely a three-syllable *pāda*. Or, perhaps better, an octosyllabic *pāda* is increased by an iambic dipody acatalectic or catalectic. These types may be designated as 'false' *jagatī* or *trīṣṭubh*. A good many of these cases belong to the class of octosyllabic *pādas* combined with 'four-syllable *pādas*', described by Oldenberg, *Prol.*, p. 111 ff. To a considerable extent the additional dipody appears as a refrain in an entire hymn, or part of a hymn; it is pretty safe to assume that the authors actually employed previously existing *pādas* whenever the *pāda* preceding the refrain recurs in another hymn without the refrain. The phenomenon is not so frequent as to bring with it the certainty that the dipody refrain hymns, as a class, are of late composition. But it is hard to avoid the conclusion, in each particular case, that the short, non-composite line preceded the longer line, even if we grant that the reverse process is possible, or at least imaginable. In one case at least the agglutination of the long *pāda* takes place, as it were, before our eyes:

çuciḥ pāvaka ucyate 9.24.7

çuciḥ pāvako abdhutah 1.142.3; 9.24.6.

From the matter contained in these two a *Kaṇvid* poet (*Nārada Kāṇva*) has patched together a 'false' *jagatī*, stylistically awkward, and addressed very strainedly to the wrong person:

çuciḥ pāvaka ucyate so abdhutah 8.13.19.

See under 1.142.3^a.

It is interesting to observe that *pādas* consisting of 8+4 syllables continue to be made at a later time. AV. 6.2.3^c, *vīrāpcin vī mīdho jahi raksasvīnh*, is such a *pāda*, making with two octosyllabic *pādas* a and b an *uṣṇīh* stanza (*Anukramanī*, *paroṣṇīh*). The two first *pādas* = RV. 7.32.8^{ab}; *pāda c* is the *Atharvan's own composition*. The two first stanzas of the AV. are in the same metre, *pāda 2^b* being almost = RV. 7.32.6^d. Since the AV. hymn is in all probability an expansion of RV. motives its composite *uṣṇīh* *pādas*, 1c-3^c, all three original, are the product of a later poet who continues deftly a method established for him at an earlier time.

B 2. Pādas of the Vimada hymns which occur also without the refrain dipody

The hymns of the Vimadas, 10.21 ; 24.1-3 ; and 25, in so-called āstārapāñkti metre, have the refrains vi vo made and vivakṣase. The following seven pādas of these hymns, all of them pretty nearly formulas, occur also minus the refrain :

mā no duḥṣaṇa īcata 1.23.9 ; 9.94.7
 mā no duḥṣaṇa īcata vivakṣase 10.25.7
 asme rayiṁ ni dhāraya 1.30.22
 asme rayiṁ ni dhāraya vi vo made 10.24.1

{ viṣvā adhi ḡriyo dadhe 2.8.5
 viṣvā adhi ḡriyo 'dhita 10.127.1
 viṣvā adhi ḡriyo dhiṣe vivakṣase 10.21.3
 ḡīram pāvakaçociṣam 3.9.8 ; 8.43.31 ; 102.11
 ḡīram pāvakaçociṣam vivakṣase 10.21.1
 ḡreṣṭham no dhehi vāryam 3.21.2
 ḡreṣṭham no dhehi vāryam vivakṣase 10.24.2
 rāṇan gāvo na yavase¹ 5.33.16
 rāṇan gāvo na yavase vivakṣase 10.25.1
 vrajāṁ gomantam aṣvinam 10.62.7
 vrajāṁ gomantam aṣvinam vivakṣase 10.25.5

B 3. Other refrain pādas which occur also without the refrain dipody

The following are the remaining pādas, with refrain, seven in number, which occur also minus the refrain :

īcāno apratiṣkuta indro aṅga 1.84.7
 īcāno apratiṣkutah 1.7.8
 indro aṅga, though simple prose, is refrain in the tṛca 1.84.7-9. See under 1.7.8
 upa srakveṣu bapsato ni su svapa 7.55.2
 upa srakveṣu bapsataḥ 8.72.15
 ni su svapa is refrain in the tṛca 7.55.2-4
 indra viṣvābhīr ṫtibhir vavakṣitha 8.12.5
 { indra viṣvābhīr ṫtibhiḥ 8.37.1-6 ; 61.5 ; 10.134.3
 { indro viṣvābhīr ṫtibhiḥ 8.32.12
 vavakṣitha is refrain in the tṛca 8.12.4-6
 purupraçastam ṫtaye ṫtasya yat 8.12.14
 purupraçastam ṫtaye 8.71.10
 ṫtasya yat is refrain in the tṛca 8.12.13-15
 vṛṣā tvāṁ cātakrato vṛṣā havah 8.13.31
 vṛṣā tvāṁ cātakrato 8.33.11
 vṛṣā havah is refrain in the tṛca 8.33.31-33
 pibā somāṁ madāya kam 8.95.3
 pibā somāṁ madāya kam cātakrato 8.36.1-6. Cf. 8.93.27^b-29^b

¹ Observe the irregular final cadence ; cf. Oldenberg, Prol., p. 11. This is obviated, accidentally perhaps, in the long pāda.

pibā sutasyāndhaso abhi prayah 5.51.5
 pibā sutasyāndhaso madāya 7.90.1

abhi prayah is refrain in the troa 5.51.5-7, deducting which, there is left the short pāda pibā sutasyāndhasah which is at the base of the triṣṭubh.¹

B 4. Pādas with dipody appendage which is not refrain

In a number of hymns or series of stanzas an iambic dipody is added regularly and intentionally to an octosyllabic pāda, though the dipody is different every time, that it to say, is not repeated as a refrain; note especially 8.13 (five occurrences). In the following cases the same octosyllabic pāda occurs elsewhere without the dipody appendage:

vayā ivānu rohate juṣanta yat 8.13.6
 vayā ivānu rohate 2.5.4

juṣanta yat recurs as dipody appendage in 9.102.5.

gantārā dāçuso gr̥ham namasvinah 8.13.10
 gantārā dāçuso gr̥ham 8.5.5; 22.8

namasvinah is frequent cadence: 1.36.7; 7.14.1; 8.64.17; 10.48.6.

tantum tanuṣva pūrvyām yathā vide 8.13.14
 tantum tanuṣva pūrvyam 1.14.2

yathā vide recurs as conscious dipody appendage in 8.13.19; 9.106.2, and is otherwise a favourite formula, invariably at the end of a pāda: 1.127.4; 132.2; 156.3; 8.49(Vāl.1).1; 69.4; 9.86.32.

{ cucih pāvaka ucyate so adbhutah 8.13.19
 { cucih pāvaka ucyate 9.24.7
 { cucih pāvako adbhutah 1.14.2.3; 9.24.6

See above, p. 535.

dhukṣasva pipuṣīm iṣam avā ca nāḥ 8.13.25
 { dhukṣasva pipuṣīm iṣam 8.54(Vāl.6).7; 9.61.15
 { dhukṣanta pipuṣīm iṣam 8.7.3

The cadence avā ca nāḥ does not occur elsewhere in the RV.

gopā ṛtasya dīdihi sve dame 3.10.2
 gopā ṛtasya dīdihi 10.118.7

sve dame is frequent cadence: 1.1.8; 94.14; 2.2.11; 5.48.3.

hayyavaham amartyām sahovṛdham 3.10.9
 hayyāham amartyam 4.8.1; 8.102.17

sahovṛdham as cadence in 1.36.2.

añhoṣ cid urucakrayo 'nehasah 8.18.5
 añhoṣ cid urucakrayah 5.67.4

anehasah as cadence in 8.45.11.

çarma yachantu sāpratho yad īmahe 8.18.3
 çarma yachantu sāprathah 10.126.7

The shorter pāda is followed in 10.126.7 by ḥādityāśo yad īmahe ati dvīṣah. The words ati dvīṣah are refrain in 10.126.1-7. The dipody yad īmahe is cadence in 1.136.4; 8.45.14.

dyumantāñ çuṣmāñ a bharā śuarvidam 9.106.4
 dyumantāñ çuṣmāñ a bhara 9.29.6

Cf. 9.84.5^b.

¹ Cf. above, p. 531.

B 5. Expansion in general of an octosyllabic pāda into a triṣṭubh or jagatī

A very large number of repeated pādas throughout the Rig-Veda present in a scattering way the same phenomenon: an eight-syllable pāda recurs with an appended iambic dipody acatalectic or catalectic. That is to say, looking at the matter from a purely external point of view, the eight-syllable pāda is increased by the addition of the proper kind of four or three syllables into a jagatī or triṣṭubh line. Antecedently the opposite genesis is also possible: a jagatī or triṣṭubh line, if it happens that its first eight syllables make a good anuṣṭubh or gayatrī line, may be turned into such a line by dropping its last four or three syllables.¹ This group naturally lends itself to a double treatment, according as an octosyllabic line is paralleled by a jagatī or by a triṣṭubh.

B 6. Expansion of an octosyllabic pāda into a jagatī

An octosyllabic line is paralleled by a jagatī in the following cases:

çrutkarṇām saprathastamam 1.45.7
çrutkarṇām saprathastamām tuā girā 10.140.6

tuā girā does not occur elsewhere in cadence.

indraḥ somasya pitaye 8.12.12

indraḥ somasya pitaye vṛṣayate 1.55.2

vṛṣayate is cadence in 9.108.2; 10.94.9.

dasrā hiranyavartanī 1.92.18; 5.75.2; 8.5.11; 8.1

dasrā hiranyavartanī cūbhās patī 8.87.5

cūbhās patī is frequent as cadence, e.g. 1.3.1; 34.6; 47.5.

devām martāsū ūtaye 3.9.1; 5.22.3; 8.11.6

devām martāsū ūtaye havāmahe 1.144.5

havāmahe is very frequent as cadence; e.g. 1.16.4°.

indraṁ jāitrāya harṣayan 9.111.3

indraṁ jāitrāya harṣayā çacipatim 8.15.13

Cases of çacipati are frequent in cadence; so especially çacipate as refrain dipody in 8.37.

rathe koṣe hiranyaye 8.20.8

rathe koṣe hiranyaye vṛṣanvāsū 8.22.9

vṛṣanvāsū is cadence in 17 out of 18 of its occurrences: see Grassmann's Lexicon, s.v.

{ samudrasyādhi viṣṭapi 8.97.5; 9.12.6

{ samudrasyādhi viṣṭapah 8.34.13

samudrasyādhi viṣṭapi maniṣināḥ 9.107.14

maniṣināḥ is cadence in all of its occurrences: 1.164.45; 2.21.5; 3 10.1; 5.57.2; 8.5.16; 43.19; 44.19; 9.68.6; 72.2, 6; 79.4; 85.3; 99.5; 10.64.15.

indrasya hārḍyā āviṣan 9.60.3

indrasya hārḍyā āviṣan maniṣibhīḥ 9.86.19

maniṣibhīḥ is cadence, with a single exception (9.86.20, where it begins a pāda, immediately after closing with the same word in stanza 19); see 1.34.1; 52.3; 9.64.13; 76.2; 107.11.

¹ See below, p. 541.

agnīm hotāram īlate 6.14.2
 { agnīm hotāram īlate vasūdhitim¹ 1.128.8
 { agnīm hotāram īlate namobhiḥ 5.1.7
 namobhiḥ is frequent as cadence ; e.g. 7.53.1.
 vṛṣā hy ugra ḡṛṇvīṣe 8.6.14
 vṛṣā hy ugra ḡṛṇvīṣe parāvati 8.33.10
 parāvati is frequent cadence : 1.47.7 ; 53.7 ; 112.13 ; 119.8 ; 134.4 ; 5.73.1 ; 8.8.14 ; 12.17 ;
 13.15 ; 33.10 ; 45.25 ; 50.(Vāl.2).7 ; 93.6 ; 97.4 ; 9.44.2 ; 65.22.
 divo viṣṭambha uttamah 9.108.16
 divo viṣṭambha upamo² vicakṣaṇah 9.86.35
 vicakṣaṇah occurs regularly at the end of eight- or twelve-syllable pādas, e.g. 1.101.7.

B 7. The same process with incidental changes

In four cases the short pāda is modified verbally, or by a different metrical appraisal of its eight syllables, so as to make it possible for five rather than four syllables to appear added at the end. A decision as to the priority of one or the other of the repeated pādas is not possible. But the considerable complexity of the relations of each pair makes it tolerably certain that we are dealing not with general resemblance, but with real imitative production :

ḡatām pūrbhir yaviṣṭhia 7.16.10
 ḡatām pūrbhir yaviṣṭha pāhy añhasah 6.48.8
 pāhy añhasas is frequent cadence : 1.91.5 ; 6.16.30, 31 ; 7.15.15 ; 9.56.4.
 gāḥ kṛṇvāno na nirṇijam 9.14.5 ; 9.107.26
 gāḥ kṛṇvāno nirṇijam haryataḥ kavīḥ 9.86.26
 nābhā prthivī adhi 3.29.4
 nābhā prthivī adhi sānuṣu triṣu 2.3.7
 yad vā pañca kṣitinaām 5.35.2
 yad vā pañca kṣitinām dyumnam ā bhara 6.46.7

In a case or two the parallelism fades out into more or less general resemblance which does not, however, exclude the possibility or even the probability of imitative workmanship :

açatruṇ indra jajñiṣe 1.133.2
 { açatruṇ indra januṣā sanād asi 1.102.8
 { anāpiṇ indra januṣā sanād asi 8.21.13
 sanād asi is cadence also in 7.32.24.
 na tvāvāṇ indra kaṣa cana 1.81.5
 na tvāvāṇ anyo dīvyo na pārthivāḥ 7.32.23
 tubhyāyam adribhiḥ sutāḥ 8.82.5
 tubhyāyam somāḥ paripūto adribhiḥ 1.135.2

¹ Arnold, *Vedic Metre*, p. 124, would read vasūdhitim. I am not inclined to think that he is right ; see under 1.1.20.

² Subtly and interestingly upamo takes here the place of uttamo, so as to yield an anapaest where the anapaest is the rule ; see Oldenberg, *Prol.*, p. 56.

B 8. Expansion of an octosyllabic pāda into a triṣṭubh

In this group octosyllabic pādas vary with triṣṭubh pādas. The important difference between this and the preceding class is, that this parallelism is not supported by any prevalent metrical type, because, in general, pādas with odd and even syllables do not mix in the same stanza (excepting, rarely and anomalously, triṣṭubh and jagatī); see Oldenberg, Prol., p. 117 ff. Nevertheless, here, as in the preceding class, the presumption is antecedently, and on the whole, in favour of the longer pāda's secondary origin. The number of cases here is rather larger than in the corresponding jagatī class (B 6). Note here the first two interesting double examples, involving whole distichs :

pāhi no agne rakṣasāḥ pāhi dhūrter arāvṇāḥ 1.36.15

pāhi no agne rakṣasō ajuṣṭat pāhi dhūrter araruso aghāyoh 7.1.13

ā no mitrāvarunā ghṛtaīr gavyūtim ukṣatam 3.62.16

ā no mitrāvarunā havyajuṣṭim ghṛtaīr gavyūtim ukṣatam iṭābhiḥ 7.65.4

Cf. ghṛtaīr gavyūtim ukṣatam 8.5.6.

vidyāma sumatiṇām 1.4.3

vidyāma sumatiṇām navānām 10.89.17

Cf. 8.5.37^b.

uru kṣayāya cakrire 1.36.8

uru kṣayāya cakrire sudhātu 7.60.11

satrāśāham vareṇyam 1.79.8

satrāśāham vareṇyam sahodām 3.34.8

Cf. 6.17.13^b.

agnīm hotāram īlate 6.14.2

{ agnīm hotāram īlate namobhiḥ 5.1.7

{ agnīm hotāram īlate vasudhitim 1.128.8¹

na yat paro nāntaraḥ 2.41.8

na yat paro nāntaras tuturyāt 6.63.2

mahān mahibhir ūtibhiḥ 4.32.1

mahān mahibhir ūtibhiḥ saraṇyan 3.1.19 = 3.31.18

divodāśāya sunvate 6.16.5

divodāśāya sunvate sutakre 6.31.4

asvāpayad dabbhitaye 4.30.21

asvāpayad dabbhitaye suhantu 7.19.4

Cf. suhantu at the end of 7.30.2^d.

vṛṇīmahe sakhyāya 9.66.18

vṛṇīmahe sakhyāya priyāya 4.41.7

svāyudhāsa iṣmīṇāḥ 5.87.5

svāyudhāsa iṣmīṇāḥ suniṣkāḥ 7.56.11

Cf. 4.37.4^b.

kim aṅga radhracodanāḥ 8.80.3

kim aṅga radhracodanāṁ tvāhuḥ 6.44.10

somaṁ vīrāya cīpriṇe 8.32.24

somaṁ vīrāya cīpriṇe pībadhyāi 6.44.14

¹ See above, p. 539 top.

541] Faulty verses of eight syllables corresponding with long lines

īmāṁ no agne adhvaram 6.52.12
 { īmāṁ no agne adhvaram juśasva 7.42.5
 { asmākam agne adhvaram juśasva 5.4.8
 uta syā naḥ sarasvatī 6.61.7
 uta syā naḥ sarasvatī juśānā 7.95.4
 { ā no viḡvābhir ūtibhiḥ 8.8.1
 { ā vāṁ viḡvābhir ūtibhiḥ 8.8.18; 7.3
 ā no viḡvābhir ūtibhiḥ sajōsāḥ 7.24.4
 sajōsāḥ is very frequent cadence; e.g. 4.5.1; 5.41.2; 6.3.1; 8.48.15.
 mā no mardhiṣṭām ā gatām 7.74.3
 mā no mardhiṣṭām ā gatām q̄ivenā 7.73.4
 vi yas tastambha rodasī 9.101.15
 vi yas tastambha rodasī cid urvī 7.86.1
 rodasī cid urvī is a standing formula: 3.6.10; 56.7; 6.67.5; 7.57.1, &c.
 mahaḥ sa rāya eṣate 10.93.6
 mahaḥ sa rāya eṣate patir dan 1.149.1
 patir dan and patī dan are cadences in 1.120.6; 153.4; 10.99.6; 105.2.
 Cf. also under 9.97.5^b.

In two cases the eight-syllable pāda is shortened by a slight verbal change into seven syllables, so that four syllables appear to be added to form the triṣṭubh :

saṁ vo madāśo agmata 1.20.5
 saṁ vo madā agmata saṁ purāmdhiḥ 4.34.2
 abhy arṣanti suṣṭutim 9.62.3
 abhy arṣata suṣṭutiṁ gavyam ājim 4.58.10
 Read abhi arṣ° in 9.62.3.

B 9. Faulty verses of eight syllables interchanging with regular triṣṭubh or jagati

Of greater critical importance is the following class. A long metre pāda (usually triṣṭubh) is paralleled by a short metre octosyllabic pāda in such a way that the short metre pāda is metrically imperfect in its last four syllables, which normally ought to be an iambic dipody (˘ – ˘ ˘). The cadence of the eight-syllable pāda is usually ˘ ˘ ˘ ˘, occasionally also other feet, whereas the long pāda ends, as it should, in the iambic dipody catalectic or acatalectic.¹ In more than one case of this class the sense of the short line is also defective, so as to leave no doubt whatsoever that the short pāda is the stunted product of an after-poet. The classical example of this class is :

vṛtrāṁ jaghānvāḥ arṣjad vi sindhūn 4.18.7; 19.8
 vṛtrāṁ jaghānvāḥ arṣjat 1.80.10.

In the second pāda there is no expressed object, the very fact that all readers of the Veda would agree in supplying sindhūn, or something like, shows that the descent of the pāda is as described; see under 1.80.10. The number of pādas

¹ Cf. Oldenberg, Prol., p. 8, and the table of exceptional forms on p. 11.

which show these conditions, suggesting the secondary origin of the short (abbreviated) form, is fairly large :

ṛ̥tena mitrāvaraṇā sacethe 1.152.1

ṛ̥tena mitrāvaraṇā 1.2.8

In 1.2.8^b the text continues with enclitic ṛ̥tāvṛdhāv at the beginning of the pāda, showing that the latter word is blended rhythmically with the first pāda ; see under 1.2.8^a.

upa brahmāṇi harivo haribhyam 10.104.6

upa brahmāṇi harivāḥ 1.3.6

It is tempting, but not exigent, to assume the descent of 1.3.6 from 10.104.6 ; see under 1.3.6.

dravīṇḍā dravīṇasas turasya 1.96.8

dravīṇḍā dravīṇasah 1.15.7

See under 1.96.8.

sakhe vaso jaritṛbhyo vayo dhāḥ 3.51.6

sakhe vaso jaritṛbhyah 1.30.10; 8.71.9

Both metric form and sense seem to favour the longer pāda ; see under 1.30.10.

yathā no mitro varuno jujoṣat 3.4.6

yathā no mitro varuṇaḥ 1.43.3

The pāda 1.43.3^a is satisfied by anticipating ciketati at the end of pāda b ; thus : yathā no mitro varuṇo (yathā rudra) ciketati ; see under 1.43.3.

ye cid dhi tvāṁ ṛṣayāḥ pūrva ṛtaye (juhūre 'vase mahi) 1.48.14

yac cid dhi vāṁ pura ṛṣayo (juhūre 'vase narā) 8.8.6

If we read in 8.8.6 purarṣayo, with double saṁdhi, both forms are well enough.

ye cid dhi pūrva ṛtasāpā āśam 1.179.2^a

ye cit pūrva ṛtasāpāḥ 10.154.4

The metre is obviously inferior in 10.154.4.

presthāṇi vo atithīm gr̥ṇīṣe 1.186.3

presthāṇi vo atithīm (stūṣe mitram iva priyam) 8.84.1

stūṣe added to 8.84.1^a improves that pāda ; see, however, under 1.186.3.

etā u tyāḥ praty adṛṣṭān purastāt 7.83.3

eta u tye praty adṛṣṭān 1.191.

Clear instance of a stunted pāda ; see under 1.191.5.

anu kṛṣṇe vasudhīti jihāte 3.31.17

anu kṛṣṇe vasudhītī¹ 8.48.3

See under 1.2.8 and 3.31.17.

ā no mitrāvaraṇā havyajuṣṭīn (ghṛtāir gavyūtim uksatam iṭābhiḥ) 7.65.4

ā no mitrāvaraṇā (ghṛtāir gavyūtim uksatam) 3.62.16

See under 3.62.16.

{ prati vāṁ sūra udite vidhema 7.63.5

{ prati vāṁ sūra udite sūktāih 7.65.1

prati vāṁ sūra udite² 7.66.7

See under 7.63.5.

¹ This example bids us pause before accepting Arnold's suggestion (VM., p. 124) to read vasūdhīti in 8.48.3.

² Cf. Oldenberg, Prol., p. 11.

açvāvad gomad yavamat suvīriam 9.69.8

açvāvad gomad yavamat¹ 8.93.3

Clear case of stunted pāda ; see under 8.93.3.

avyo vārebhiḥ pavate madintamaḥ 9.108.5

avyo vārebhiḥ pavate 9.101.16

See under 9.101.16.

yo asya pāre rajaso vivesa 10.27.7

yo asya pāre rajasah 10.187.5

Clear case of stunted pāda ; see under 10.27.7.

{ na tam añho na duritam kutaç cana 2.23.5

{ na tam añho devakṛtam kutaç cana 8.19.6

{ na tam añho na duritam 10.126.1

Clear case of stunted pāda ; see under 2.23.5.

Cf. also under 5.1.8 ; 8.36.7.

B 10. Cases where four syllables appear to be prefixed to an octosyllabic pāda

The preceding classes are concerned in one way or another, with the extension of a dimeter line into trimeter line by the addition of the proper amount of syllables at the end. The same result, regarded in a purely external fashion, is accomplished, on a rather surprising scale of frequency by the opposite process : four syllables appear to be added to the beginning of an octosyllabic pāda, thus turning it into a jagati.

At times the short pāda is itself a mere phrase which reappears indifferently in the longer pāda. Thus in the following cases :

yajamānāya sunvate 5.20.5, &c.

{ rjūyate yajamānāya sunvate 10.100.3

{ suprāvye yajamānāya sunvate 10.125.3

{ viçved aha yajamānāya sunvate 1.92.3

{ bhadrā çaktir yajamānāya sunvate 1.83.3

{ varuṇa mitrāryaman 8.67.4 ; 10.126.2

{ tasmā agne varuṇa mitrāryaman 7.59.1

{ vayām te vo varuṇa mitrāryaman 8.19.35

{ çācamānāya sunvate 4.31.8

{ ya ädṛtyā çācamānāya sunvate 8.66.2

{ tuam agne çācamānāya sunvate 1.141.10

The extent to which such pairs occur in the RV., or in the body of the Vedic mantras as a whole, is revealed fully by the Reverse Concordance.² As an instance outside of the RV. I note the following pair :

çatām te santv ävṛtaḥ AV. 6.77.3 ; MG. 9.4.1

agne aṅgirāḥ çatām te santv ävṛtaḥ VS. 12.8, &c.

¹ Arnold, VM., p. 315 : 'The verse may be readily corrected to gomad yavamad açvavat'. The parallel shows how risky is the suggestion.

² See JAOS. xxix. 288 ; and above, p. 9.

Akin to this class are pairs of pādas which differ in their opening dipody and end in identical octosyllabic cadences, as :

ānho rājan varivāh pūrave kāḥ 1.63.7
 hantā vṛtrām̄ varivāh pūrave kāḥ 4.21.16
 pra marṣiṣṭhā abhi viduṣ kavīḥ san 1.71.10
 ava dyubhir abhi viduṣ kavīḥ san 7.18.2

In the following rather long list the presumption is, very regularly, in favour of the primary origin of the short pāda :

sāsahyāma pṛtanyataḥ 8.40.7
 indratvotāḥ sāsahyāma pṛtanyataḥ 1.132.1
 indratvotāḥ occurs only once more, also as pāda opening, 8.19.16.
 pavamāno vi dhāvati 9.37.3
 vyānaçīḥ pavamāno vi dhāvati 9.103.6
 vyānaçīḥ occurs twice more, both times as pāda opening, 3.49.3 ; 9.86.5.
 somapṛṣṭhāya vedhase 8.43.11
 kīlāpe somapṛṣṭhāya vedhase 10.91.14
 abhy arṣanti suṣṭutim 9.62.3
 pavamānaḥ abhy arṣanti suṣṭutim 9.85.7¹
 agnijihvā ṛtāvṛdhāḥ 1.44.14 ; 7.66.10
 divakṣaso agnijihvā ṛtāvṛdhāḥ 10.65.7
 pṛthupājā amartyāḥ 3.27.5
 vāīgvānarāḥ pṛthupājā amartyāḥ 3.2.11
 açanīm yātumadbhyāḥ 7.104.25
 nūnām srjad açanīm yātumadbhyāḥ 7.104.20
 vṛṣabhbhāya kṣitīnām 10.187.1
 juhotana vṛṣabhbhāya kṣitīnām 7.98.1
 pavamānaḥ kanikradat 9.3.7
 agre vācaḥ pavamānaḥ kanikradat 9.106.10
 atithigvāya ḡambaram 1.130.7
 arandhayo 'titthigvāya ḡambaram 1.51.6
 amṛtam̄ jātavedasam 8.74.5
 pra-pra vayam amṛtam̄ jātavedasam 6.48.1
 suvīryam̄ svāçvyam 8.12.33
 sa no agnīḥ suvīryam̄ svāçvyam 3.26.3
 prati paçyema sūrya 10.158.5
 jiog jīvāḥ prati paçyema sūrya 10.37.7
 trīṇī pāda vi cakrame 1.22.18 ; 8.12.27
 yasmāi viṣṇus trīṇī padā vicakrame 8.52 (Val. 4).3
 pavamānaya gāyata 9.65.7
 vīpaçcīte pavamānaya gāyata
 vahantu somapītaye 4.46.3 ; 8.1.24
 usārbudho vahantu somapītaye 1.92.18
 huvema vājasātaye 6.57.1
 devam̄-devam̄ huvema vājasātaye 8.27.13

¹ See above, p. 524.

In the following pair the presumption is rather in favour of the priority of the longer pāda :

maghavadbhyaç ca mahyām ca 9.32.6
chardir yacha maghavadbhyaç ca mahyām ca 6.46.9

Cf. 6.15.3, and see p. 12 note.

Occasionally the same relation is attended by slight changes of verbal form, or of the metrical status of a given syllable (cf. also under 1.127.8^d; 7.104.7^c; 8.32.22c):

siāma saprathastame 5.65.5
çarman siāma tava saprathastame 1.94.13
ā vājām darśi sātaye 5.39.3
nr̥bhīr yato vājām ā darśi sātaye 9.68.7
indra rāyā parīnāsā 4.31.12; 8.97.6
tvām na indra rāiā parīnāsā 1.129.6

tvām na indra is frequent verse opening ; see Concordance.

abhi na ā vavṛtsua 4.31.4
manyo vajrin abhi mām ā vavṛtsva 10.83.6
praty u adarçy āyati 7.81.1
citreva praty adarçy āyati 8.101.13
pūrṇām vivaṣṭy āśicam 7.16.11
adhvaryavāḥ sa pūrṇām vāṣṭy āśicam 2.37.1
rayīn somi çravāyyam 9.63.23
goarṇasānī rayim indra çravāyyam 10.38.2
jyotiṣā bādhate tamah 10.127.2
yena sūrya jyotiṣā bādhase tamah 10.37.4

In one instance a trīṣṭubh line varies in a manner quite parallel with an awkward, hypermetric, trochaic dimeter line which is obviously nothing but that very trīṣṭubh, minus three syllables at the beginning ; the shorter form is palpably secondary :

diva ā pṛthivyā rjīśin 8.79.4
ā no diva ā pṛthivyā rjīśin 7.24.3

B 11. Cases in which the Expansion is by Insertion

The last class of repeated pādas bearing upon metre offers the following external conditions : one of the repeated pādas is octosyllabic, rarely catalectic or heptasyllabic ; the other mimics the act of inserting after the fourth or fifth syllable—the future caesura—four syllables, so that the resultant pāda is a jagati, rarely a trīṣṭubh. In the majority of cases, though not in all, the first three of the inserted syllables make an anapaest ($\sim \sim -$), the ideal cadence after the caesura.¹ In this way both the shorter and the longer pāda usually present

¹ In a case cited above (p. 539), the preference for the anapaestic sequence after the caesura has shown itself in the shape of simple yet effective modulation :

divo viṣṭambha uttamah 9.108.16
divo viṣṭambha upamo vicakṣanah 9.86.35

Compare also the obviously intentional change of arāvṇah to araruṣo (above, p. 540) in :

pāhi dhūrter arāvṇah 1.36.5
pāhi dhūrter araruṣo aghāyoh 7.1.13

equally good forms. We are led to the general consideration that it is more natural to add than to subtract from a Vedic verse line ; that, therefore, there is a general presumption in favour of the originality of the shorter line. In one or two cases the opposite process has taken place demonstrably ; this renders impossible a definite decision in other cases, unless additional criteria happen to be available. The number of these cases is quite considerable, amounting to something in the neighbourhood of 40 :

indrāya çūṣam arcati (10.133.1, arcata) 1.9.10 ; 10.133.1
indrāya çūṣaiñ harivantam arcata 10.96.2

mā no duhṛāhaṣa Içata 1.23.9 ; 7.94.7 ; 10.25.7

mā no duhṛāhaṣo abhidipsur Içata 2.23.10

abhi prayāḥsi vitaye 6.16.44

abhi prayāḥsi sudhitāni vitaye 1.135.4

Cf. abhi prayāḥsi sudhitāni hi khyāḥ (10.53.2, khyat) 6.15.15 ; 10.53.2

viprām hotāram adruham 8.44.10

viprām hotāram puruvāram adruham 6.15.7

samīcīnāśo asvaran 8.12.32

samīcīnāśa rbhavaḥ sam asvaran 8.3.7

rayīm dhattām çatagvinam 4.49.4

rayīm dhattām vasumantām çatagvinam 1.159.5

mātā mitrasya revataḥ 8.47.9

mātā mitrasya varuṇasya revataḥ 10.36.3

{ çyeno na vāñṣu śidati 9.57.3

{ çyeno na vikṣu śidati 9.38.4

çyeno na vāñṣu kalaçeṣu śidasi 9.86.35

{ avyo vāraṇi vi dhāvati 9.28.1 ; 9.106.10

{ avyo vāraṇi vi dhāvāsi 9.16.8

avyo vāraṇi vi pavamāno dhāvati 9.74.9

çyeno na yonim āśadat 9.62.4

çyeno na yonim gṛhtavantam āśadam 9.82.1

pra no naya vasyo acha¹ 8.71.6

{ pra no naya prataram vasyo acha 6.47.7

{ pra tam naya prataram vasyo acha 10.45.9

The preceding examples are with anapaest after the caesura in the longer pāda (cf. also under 1.16.5^a ; 35.2^c ; 9.63.28^b ; 107.1^d). The following show other feet, or introduce slight changes of form or diotion in the longer pāda, as compared with the shorter (cf. also under 1.9.8^a ; 54.3^b ; 5.25.8^b ; 26.1^c ; 9.70.9^b ; 10.14.1^d) :

arvāg rathaṇ ni yachatam 8.35.22

arvāg rathaṇ samanāś ni yachatam 1.92.16 ; 7.74.2

ati viçvāṇi vavakṣitha 1.81.5

atidāṇi viçvāṇi bhuvanāṇi vavakṣitha 1.102.8

tvam Içīṣe vasūnām 8.71.8

tvam Içīṣe vasupate vasūnām 1.170.5

vasupate vasūnām is cadence also in 3.30.19 ; 10.47.1.

¹ In this case there is no doubt that 8.71.6 is a secondary reduction of the trimeter type ; see under 6.47.7^b.

abhidroham̄ carāmāsi 10.164.4
 abhidroham̄ manusiāç carāmāsi 7.89.5
 uru kramiṣṭa jīvase 8.63.9
 uru kramiṣṭorugāyā jīvase 1.155.4
 asmākam̄ indra bhūtu te 6.45.30
 asmākam̄ brahmedam̄ indra bhūtu te 8.1.3
 arīṣyantah̄ sacemahi 2.8.6
 arīṣyanto ni pāyubhīḥ̄ sacemahi 8.25.11
 krṣṇā tamāñsi jañghanat 9.66.24
 krṣṇā tamāñsi tviṣṭā jaghāna 10.89.2
 indrāgnī rakṣa ubjatam 1.21.5
 indrāsomā tapatañ rakṣa ubjatam 7.104.1
 svar vājī siśāsati 9.7.4
 svar yad vājī aruṣāh̄ siśāsati 9.74.1
 ciprāḥ̄ cīrṣan̄ hiranyayiḥ̄ 8.7.25
 ciprāḥ̄ cīrṣasū vitatā hiranyayiḥ̄ 5.54.11
 ūrdhvān̄ nah̄ karta jīvase 1.172.3
 kṛdhī na ūrdhvān̄ carathāya jīvase 1.36 14
 mandra sujāta sukrato 8.74.7
 mandra svadhiāvā ṛtajāta sukrato 1.144.7

Here the short pāda is contained sound for sound in the long: mandra sv[adhāva ṛta]jāta sukrato; see under 1.144.7.

arīṣṭah̄ sarva edhate 1.41.2, 8.27.16
 arīṣṭah̄ sa marto viçvā edhate 10.63.13

The short pāda is contained almost sound for sound in the longer: arīṣṭah̄ sa [marto viç]ya edhate; see under 1.41.2.

dyumantāñ çuṣmam̄ uttamam 9.63.29; 67.3
 dyumantāñ vājāñ vṛṣaçuṣmam̄ uttamam 4.36.8

Here, once more, the relation of the pādas may be expressed thus: dyumantāñ [vājāñ vṛṣa]çuṣmam̄ uttamam.

In two instances the formal relation of the repeated pādas is such that the longer is a perfect trisṭubh line, the shorter, three syllables less, a more or less dubious or irregular gāyatrī line:

mitrañ huve varuṇāñ pūtadakṣam 7.65.1
 mitrañ huve pūtadakṣam 1.2.7

The same hymn (1.2.7) contains the imperfect pāda, ṛtena mitrāvaraṇā, in relation to the sound, ṛtena mitrāvaraṇā sacethe (1.152.1; see under 1.2.7), as well as several other awkward pādas, trochaic and otherwise (2^{ab} and 9^{ac}); if metrical indicia are valid at all they show that both stanza 1.2.7 as well as the entire hymn are afterborn. The very same criticism applies to the following closely parallel case (see p. 88 bottom):

çikṣā çacīvās tava nah̄ çacībhiḥ̄ 1.62.12
 çikṣā çacīvāh̄ çacībhiḥ̄ 8.2.15

CHAPTER III : VERBAL VARIATIONS OF REPEATED PĀDAS : LEXICAL AND GRAMMATICAL

Grouping of verbal variations.—These may conveniently be presented in two groups or classes. The first, **Class A**, pp. 651 ff., includes the lexical variations or those in which one word is substituted for another. The second, **Class B**, pp. 561 ff., includes the grammatical variations or those in which one grammatical form is substituted for another, the words remaining substantially the same. Before the subdivisions of Class A are given, several prefatory matters should be considered.

CLASS A: LEXICAL VARIATIONS OF REPEATED PĀDAS

The terms 'synonymous pādas' and 'non-synonymous pādas'.—Lexical variations are either such as to leave the sense of a given pair of repeated lines practically unchanged ; or, they are such that the meaning of one repeated pāda differs fundamentally or radically from the meaning of its partner or mate. To the former class we may assign the name 'synonymous' ; to the latter the opposite name 'non-synonymous'. It may be readily understood that the application of these terms to verses rather than words carries with it some modification of their usual force which needs to be explained with some detail.

Definition of 'synonymous pādas'.—The expression 'synonymous' is, of course, to be understood here in a broader and somewhat looser sense than that which belongs to it when applied to words or phrases. To begin with, we may regard as synonymous such verses as contain the same words in different arrangement. Change in order of words is a rhetorical rather than lexical matter ; such change results in verse pairs that are essentially of the same lexical value. If there is any difference that difference is at most one of emphasis or emotion. Thus.

sīdatāṁ barhīr ā sumat 1.142.7
ā barhīr sīdatāṁ sumat 8.87.4

Next, repeated pādas may indeed be directly synonymous, because their variations are restricted to the interchange between two or more ordinarily synonymous words. Thus, e.g.,

tam v abhi pra gāyata 8.15.1
tam v abhi prārcata 8.92.5

Again, repeated pādas may be synonymous, though one or more of their varied words are not at all so, because their total value as larger units of expression remains unchanged. Thus :

havyavāl agnir ajaraḥ pītā nah 5.4.2
havyavāl agnir ajaraç canohitāḥ 3.2.2

Both verses are addressed to Agni. The words pītā nah, 'our father', and canohitāḥ, 'propitious', are sufficiently far apart, and yet the two pādas are scarcely more than metrical variants of one another, respectively triṣṭubh and jagatī, 'metrical tha', as it were.¹ Or again :

ya ime rodasī ubhe 3.53.12
ya ime rodasī mahi 8.6.17; 9.18.5

are, in the light of Vedic diction, synonymous pādas, though the words ubhe and mahi are not so at all. The two words are so frequently used with heaven and earth, or similar feminine cosmic pairs, as to blend in the same pāda, as though they were glosses of one another. Thus in the two hypermetric lines of the A.V. (Cāunakriya) :
anena jayad dyāvāprthivī ubhe ime 8.5.3
acāryas tataksa nabhasi ubhe ime 11.5.8

In each of these either ubhe or ime is superfluous.² The Paippalada omits ime in the first reading, anena dyāvāprthivī ubhe ajayat ; and in the second also it omits ime.

Still farther apart are the meanings of the words çiçum and ańcum in the following pair, and yet the pādas containing them are synonymous :

çiçum rihanti matayah panipnatam 9.85.11; 86.13
ańcum rihanti matayah panipnatam 9.86.46

Here çiçum and ańcum are both designations of soma. Çiçum, it will be observed, appears twice, suiting the verb rihanti, whereas the figure of speech ańcum rihanti is awkward and secondary, beyond peradventure. The expression, 'prayers lick the young (soma)', is borrowed from the habits of the cow with her calf ; see under 9.85.11.

Owing to the interchange between two words thoroughly different in sense two pādas may become estranged from one another, yet be at heart, so to speak, truly synonymous. Thus in the pair :

pra vācam indur iṣyati 9.12.6
pra vājam indur iṣyati 9.35.4

there is only a single sound's difference (c and j) but it manages to alter the face value of the two pādas a good deal. In the end they express both of them closely related functions of soma ; they are little more than different phrasings of essentially the same idea. See under 9.12.6.

The freedom with which such verbal changes are undertaken may at times strike us as frivolous or nonsensical. Thus in the following pair :

rakṣā ca no damyebhir anikāḥ 3.1.15
çṝṇotu no damyebhir anikāḥ 3.54.1

¹ See p. 531.

² See Bloomfield, The Atharva-Veda, p. 42.

Both are addressed to Agni. If *anika* really means 'face', the first of the pair is good sense. But how can Agni hear with his 'home-loving faces'? See the more particular discussion of this parallel under 3.1.15.

Beyond this it is possible for a pair of repeated pādas to differ not only in wording, but also in theme, and yet to be in effect synonymous. Thus :

sumṝiko bhavatu viçvavedah 6.47.12 = 10.131.6

sumṝiko bhavatu jātavedah 4.1.20

The first is addressed to Indra; the second to Agni. But the difference is slight at least on one side. It is true that *jātavedah* may not be used with Indra, but *viçvavedah* may be used with both Indra and Agni, as well as other divinities. Therefore TB. 2.7.5.12 easily substitutes *viçvavedah* for *jātavedah* in RV. 4.1.20¹; see, e.g. under 1.12.1, where *viçvavedah* appears as a standing epithet of Agni, no less applicable to Agni than to Indra.

On *ūha-pādas* as indicated by change of theme in the repeated pādas.— The last example brings us to the kind of modification (*vikāra*) known as *ūha* ('dislocation', 'alteration'), that is, the tendency or habit of making over a given mantra passage in such a way as to suit it to some other than the original divinity, or the original ritual practice. The *ūha*-type is found throughout the Vedic texts (cf. e.g. Āçvalāyana's *Gṛhyasūtra* 1.7.13), beginning with the RV. itself. The *ūha*, by its very terms, implies every time substantial change of value, yet the resulting pairs may be fairly counted as synonymous. For synonymy implies change, as long as that change does not really divide deeply, or estrange radically the related forms. Thus we have :

adroghavācam matibhir yaviṣṭham 6.5.1

adroghavācam matibhir çaviṣṭham 6.22.2

The change is in one single sound (y and ç), but with it goes the important shift from Agni, in 6.5.1, to Indra, in 6.22.2 (see under 6.5.1). This does not, however, wipe out the essential identity of the lines. We cannot in this instance decide which is the original, precisely because the pair remain so thoroughly synonymous. In another similar pair we can tell certainly which is the 'mother verse' (*vikāryā*), and which the *ūha* form (*vikṛta*) :

bṛhantam ṛṣvam ajaram yuvānam 3.32.7 ; 6.19.2

bṛhantam ṛṣvam ajaram suṣnumnam 6.49.10

The first is addressed to Indra, twice; the second to Rudra, once. The sequence, 'youth that does not age', is preferable and prior to 'ageless and kind'; see under 3.32.7.

The Rig-Veda mixes up Indra and Soma (Indu-Indra), at times most inextricably. Yet in the following pair of *ūha-pādas* they are differentiated nicely :

sa na stavāna à bhara (sc. rayim) 8.24.3

sa nah punāna à bhara (sc. rayim) 9.40.5 ; 61.6

¹ This is not placed in the right light by Ludwig, Über die Kritik des Rig-Veda-Textes, p. 35; see under 4.1.20.

Needless to mention, the first is Indra's pāda¹; the second Soma's (Pavamāna). Here again I have hazarded the guess that the Pavamāna form is the original; see under 1.12.11.

Downright ūha-pādas.—The most real ūha-pādas, approximating more closely the technical habits of the ritual texts, are those which merely vary the name of a divinity or some other proper noun, but otherwise leave the wording unchanged. In such cases it is, as a rule, not possible to find out the original, because the two pādas are otherwise identical. None the less certainly one is the pattern: the other the imitation. A typical example is:

havyebhir mitiāvarunā namobhiḥ 1.153.1
havyebhir indrāvarunā namobhiḥ 4.42.9; 7.84.1

Here there is no indication of priority. In the following pair, in which the names of two Rishis are interchanged, the general circumstances of the RV. redaction do show for once that the Bharadvāja verse antedates the Viçvāmitra verse (see under 1.4.3):

bharadvājā uta ta indra nūnam 6.25.9
viçvāmitrā uta ta indra nūnam 10.89.17.

Class A, lexical variations of repeated pādas: Six subdivisions.—The preceding pages show the principal general aspects of synonymous pādas. Their character is shown more in particular by the subjoined classification; by the introductions to the several classes; and by the examples themselves as enumerated in each class. The like holds for the non-synonymous repetitions, that is, for those cases in which verbal changes alter entirely or substantially the meaning and character of a pair or a group of repetitions (see pp. 659 ff.) I would remark, however, that such classifications, from their very nature, are not hard and fast; that they are based partly on logical and partly on formal considerations; and that they are sure to present themselves to different readers under different aspects, to some extent at least, according to the subjective state of mind of each reader. According to my feeling the subject of Lexical Change may be presented under the following heads:

- A 1. Synonymous pādas with the same or closely similar words in changed order.
- A 2. Synonymous pādas with interchanged synonymous words but without change of metre.
- A 3. Synonymous pādas with interchanged synonymous words with change of metre.
- A 4. Synonymous pādas with added or subtracted words.
- A 5. Synonymous pādas expressing or implying change of god or person or the like.
- A 6. Non-synonymous pādas without or with change of metre.

¹ Also Agni's in 1.12.11.

A 1. Synonymous pādas with the same or closely similar words in changed order

In Vedic tradition as a whole the order of words is unstable. The mantras collectively, as treated in the various Vedic Samhitas and their ancillary or ritual texts, furnish about 1,000 cases in which the order of words is changed unintentionally, or at least without imparting to the changed result any meaning which is not contained in the original. I have dealt with this matter provisionally in an article in JAOS. xxix, pp. 291 ff.; see also Indo-germanische Forschungen xxxi. 156 ff. The Rig-Veda itself contains not a few examples of pāda doublets which differ from one another in the arrangement of their words without any perceptible change of meaning. In poetry unstable order of words is, of course, to some extent, due to the hampering or confining influence of metre, as e.g. in the pair :

pra te pūrvāṇi karaṇāni vocāṇi pra nūtanā maghavan yā cakartha 5.31.6
prendrasya vocāṇi prathamā kṛtāni pra nūtanā maghavā yā cakāra 7.98.5

The word vocāṇi is shifted in the second distich because the verbal changes in that line preclude its retention in its natural position at the end of the pāda. Varying degrees of emphasis may have something to do with change in word order. This operates certainly, to some extent, in concatenating pādas, as may be seen above, pp. 7 ff. So, e.g., in the catenation,

ahus te trīṇi divi bandhanāni 1.163.3^d
trīṇi ta āhur divi bandhanāni 1.163.4^a

The first statement proclaims its assertion emphatically ; the second, musingly or reflectively, as an introduction to a further development of the theme of the hymn. Similar change of feeling accounts for the transposition in the following repeated distichs :

yaḥ pāvamāṇir adhyety ṛṣibhiḥ sāmbhṛtāṁ rasam 9.67.3ⁱ
pāvamāṇir yo adhyety ṛṣibhiḥ sāmbhṛtāṁ rasam 9.67.3^j
amīvā yas te garbham durñāmā yonim ḥcaye 10.162.1
yas te garbham amīvā durñāmā yonim ḥcaye 10.162.2

Different order of words occurs also once in two successive stanzas that imitate one another in Valakhilya fashion (see above, p. 15) :

cuṣṇasyāṇāni bhedati 8.40.10
āndā cuṣṇasya bhedati 8.40.11

The variation seems here to be purely rhetorical, rather than grammatical. As if in a dice-box, the words are shaken up, and then thrown out, in the following two distichs :

pra te dhārā asaçcato divo na yanti vr̄ṣṭayāḥ 9.57.1
pra te divo na vr̄ṣṭayo dhārā yanty asaçcataḥ 9.62.28

The total number of these cases is fairly large, sometimes they are accompanied by slight verbal changes as well :

sīdatāṁ barhīr ā sumat 1.142.7
ā barhīr sīdatāṁ sumat 8.87.4

prācīnaṁ barhīr ojasā 1.188.4
 barhīḥ prācīnam ojasā 9.5.4
 girā yajñasya sādhanam 3.27.2
 yajñasya sādhanam girā 8.23.9
 viçvā ca soma sāubhagā 8.78.8 ; 9.4.2
 soma viçvā ca sāubhagā 9.55.1
 vatsamī gāvo na dhenavahā 6.45.28
 gāvo vatsamī na mātarah 9.22.2
 indra somam imam pība 10.24.1
 indra somam pība imam 8.17.1
 ḡṇutamī ma imam havam 8.73.10
 imam me ḡṇutamī havam 8.85.2
 vartir yāthas tanayāya tmane ca 1.183.3
 yātaṁ vartis tanayāya tmane ca 1.184.5
 bhujyūm yābhīr avatho yābhīr adhṛigum 1.112.20
 yābhīḥ paktham avatho yābhīr adhṛigum 8.22.10
 agne tvaṁ yaçā asi 8.23.30
 tvam indra yaçā asi 8.90.5
 maruto yam avatha vājasatāu 6.66.8
 yain devāsō avatha vājasatāu 10.35.14 ; 63.14
 pra ye minanti varuṇasya dhāma . . . mitrasya 4.5.4
 pra ye mitrasya varuṇasya dhāma . . . minanti 10.89.8
 ugra ugrābhīr ūtibhīḥ 1.7.4
 ugrābhīr ugrōtibhīḥ 1.129.5
 prāktād apāktād adharād udaktāt 7.104.19
 paçcāt purastād adharād udaktāt 10.87.21
 urvīm gavyūtim abhayām kṛdhī nah 7.74.4
 urvīm gavyūtim abhayām ca nas kṛdhī 9.78.5
 bādhavaśa dūro nirṛtiṁ parācāīḥ 1.24.9
 are bādhethām nirṛtiṁ parācāīḥ 6.74.2.1
 Cf. also under 1.25.11^c ; 7.36.2^d.

A 2. Synonymous pādas with interchanged synonymous words but without change of metre

In the majority of cases repeated pādas, which are in reality one and the same pāda, differ from one another because the individual Vedic poets have, as is the habit of man, each his own style, imagination, and mode of expression ; because, to some extent, they are each successively bent upon refining the work of their predecessors ; and because, to some extent again, they are doubtless afflicted with forgetfulness, the kind of forgetfulness which plagues all that try to remember and cite poetry. With all the slavish imitativeness of the hymns goes also an intense variability of wording, as every one knows who has been engaged in hunting down parallel ideas in the ten thousand stanzas of the

¹ Cf. are bādhavaśa, &c., MS. 1.3.39 ; KS. 4.13 ; and, bādhethām dūrām, &c., AV. 6.97.2 ; 7.42.1.

RV. Accordingly the same verse line is frequently repeated with some more or less indifferent change of expression. In the present rubric the metre of the original or pattern is undisturbed in the repetition or imitation. Thus the Uṣas poetry is markedly imitative (cf. also under 1.124.7^d):

usāḥ sūṇṭe prathamā jarasva 1.123.5

usāḥ sujāte prathamā jarasva 7.76.5

uso adyeha subhage vy ucha 1.113.7

uso no adya suhavā vy ucha 1.123.13

ā yad vāṁ sūriā ratham 5.73.5

ā yad vāṁ yoṣaṇā ratham 8.8.10¹

In a more marked degree the legendary narrations about the Aṣvins tend to rather monotonous repetitions which at times make entire or large parts of Aṣvin hymns appear like plagiarizing versions of one another. So the hymns 1.116 and 1.117 show this kind of relation very obviously²:

çatāṁ kumbhāṁ asiñcataṁ surāyāḥ 1.116.7

çatāṁ kumbhāṁ asiñcataṁ madhūnām 1.117.6

çatāṁ meṣāṁ vṛkye cakṣadānam 1.116.16

çatāṁ meṣāṁ vṛkye māmāhānam 1.117.17

Cf. also 1.116.7 with 1.117.7 (above, p. 121). Other cases in the Aṣvin hymns of slight variations that leave the pair essentially unchanged in meaning are:

etāni vāṁ aṣvinā vīryāṇi 1.117.25

etāni vāṁ aṣvinā vardhanāni 2.39.8

āyukṣatāṁ aṣvinā yātave ratham 1.157.1

āyukṣatāṁ aṣvinā tūtujīm ratham 10.35.6

Again the imitative Vālakhilya hymns (see p. 13) show many stanzas and pādas that are more or less alike; the variations are obviously intentional. So in the pair:

yaṁ te svadhāvan svadāyanti dhenavāḥ 8.49(Vāl. 1).5

yaṁ te svadhāvan suadanti gūrtayāḥ 8.50(Vāl. 2).5

Without going into further discussion of the niceties of these slight lexical or stylistic changes we may scan the following list of pairs; they are for the most part perfectly synonymous. The change does not, as a rule, extend beyond a single word or expression; the deflection in meaning or construction is usually very slight. There is, of course, an occasional shading off into a more sharply differentiated meaning, or a somewhat different construction. The list does not as a rule repeat the examples previously stated at the head of this chapter.³

agnir dvārā vy ḫṇvati (8.39.6, ḫṛṇute) 1.128.6; 8.39.6

çucīḥ pāvako vandyāḥ (7.15.10, pāvaka Idyāḥ) 2.7.4; 7.15.10

sakhitvā vṛṇīmahe (10.133.6, rabhāmahe) 9.61.4; 65.9; 10.133.6

anāçastā (2.41.16, aprāçastā) iva smasi 1.29.1; 2.41.16

¹ Both Sūryā and yoṣaṇā are the well-known bride of the Aṣvins; both are Uṣas in an especial mood: see the author, JAOS. xv. 186.

² Cf. p. 18.

³ For the pair 3.5.5: 4.5.8, see under 3.5.5.

juṣāna indra haribhir (8.13.13, saptibhir) na ā gahi 3.44.1; 8.13.13
 ā tvā bṛhanto harayo (6.44.19, vṛṣāṇo) yujānāḥ 3.43.6; 6.44.19
 hito na saptir (9.86.3, atyo na hiyāno) abhi vājām arsa 9.70.10; 86.3
 vy āśa (10.29.8, āṇa) indrah pṛtanāḥ svojāḥ 7.20.3; 10.29.8
 sakhāyām vā sadam ijājpatiṁ (5.85.7, id bṛhātarāḥ) vā 1.185.8; 5.85.7
 yonitā indra niśād (7.44.1, sadane) akāri 1.104.1; 7.24.1
 namasyanta (5.3.4, dačasyanta) ucijāḥ cānsam āyoh 4.6.11; 5.3.4
 asmākām bodhy (10.103.4, edhy) avita rathānām 7.32.11; 10.103.4
 yaṁ vāghato vṛṇate (10.30.4, yaṁ vīprāśa līlāte) adhvaresu 1.58.7; 10.30.4
 stomār vidhēmāgnayē (8.44.27, iṣemāgnayē) 8.43.11; 44.27
 prati vām ratho manojavā asarji (7.68.3, iyarti) 6.63.7; 7.68.3
 adhvaryavo bharatendrāya (10.30.15, sunutendrāya) somam 3.14.1; 10.30.15
 prāvo (6.26.4, āvo) yudhyantām vṛṣabhaṁ dačadyum 1.33.14; 6.26.4
 vičāṁ kavīm vičpatiṁ mānuśiṇām (6.1.8, qačvatīnām) 5.4.3; 6.1.8
 yena gachhatāh (1.183.1, yenopavāthāh) sukṛto duronām 1.117.2; 183.1
 ūrdh vām bhānuṁ (4.14.2, ketum) savitī devo aśret 4.13.2; 14.2
 ṛtasya sāman (4.7.7, dhāman) rāṇayanta devāḥ 1.147.1; 4.7.7
 vṛṣā (10.80.2, agnir) mahi rodasi ā viveča 3.61.7; 10.80.2
 vṛṣā (7.5.2, netā) sindhūnām vṛṣabha stiyyānām 6.44.21; 7.5.2
 rājā (9.86.7, vṛṣā) pavitram aty eti rovut 9.85.9; 86.7
 hotā (8.60.3, mandro) yajīṣṭha adhvaresy īdhyah 4.7.1; 8.60.3
 bṛhān mitrasya varuṇasya čarma (10.10.6, dhāma) 2.27.7; 10.10.6
 ugra ṛṣebhir (8.49.7, ugrebhir) ā gahi 8.3.17; 8.49(Vāl. 1).7; ṛṣa ṛṣebhir ā gahi 8.50(Vāl. 2).7
 asmākām (3.31.21, asmabhāyām) su maghavan bodhi godāḥ (3.31.14, gopāḥ) 3.31.14; 31.21; 4.22.10
 vi dviṣo (10.152.3, rakṣo) vi mṛdho jahī 8.61.13; 10.152.3
 mahān (10.104.6, dāčvān) asy adhvaresya praketaḥ 7.11.1; 10.104.6
 indraṁ gṛbhir havāmahe (8.88.1, navāmahe with abhi) 8.76.5; 88.1
 cikītāv abhi (8.6.29, ava) pačyati 1.25.11; 8.6.29
 sutā īme cuciyo (8.93.22, īma učānto) yanti vītaye 1.5.5; 8.93.22
 ačātrur (8.21.13, anāpi) indra janusā sanād asi 1.102.8; 8.21.13
 sahasracetāḥ (10.69.7, sahasrastariḥ) cātanītha ḍbhvā 1.100.12; 10.69.7
 vatsām gāvo na dhenavāḥ 6.45.28; gāvo vatsām na mātarāḥ 9.12.2
 esa pratīnē janmānā (9.42.2, manmānā) devo devebhyāḥ sutāḥ (9.42.2, pari) 9.3.9; 42.2
 vičvāni sānty (8.100.4, vičvā jātāny) abhy astu (8.100.4, asmi) mahnā 2.28.1; 8.100.4
 vičvā veda janīmā (10.111.5, savanā) hanti cūṣṇām 3.31.8; 10.111.5
 uta trāyasya grñato maghonaḥ (10.148.4, grñata) uta stīnī 10.22.15; 148.4
 mahāntī (3.30.2, sthīrāya) vṛṣne savanā kṛtēmā 3.1.20; 30.2
 abudhyamānāḥ (4.51.3, acītre antaḥ) paṇayāḥ sasantu 1.124.10; 4.51.3
 tasmīś chūra (7.29.2, tasminn ūṣu) savane mādayasya 2.18.7; 7.23.5; 29.2
 tmāne (2.33.14, mīḍhās) tokāya tanāyāya mīṭā 1.114.6; 2.33.14
 asmākām (7.42.5, īmān no) agne adhvaram jūsasva 5.4.8; 3.42.5
 sa yudhāmāḥ satvā (7.20.3, yudhmo anarvā) khajakṛt samadvā 6.18.2; 7.20.3
 pūrvīś ta indra (3.51.5, pūrvīś asya) niśīdho jāneṣu (3.51.5, martīsu) 3.51.5; 6.44.11
 na tam aṭhā devakṛtaṁ (2.23.5, na duritām) kutač cana 2.23.5; 8.19.6
 ayā (7.14.2, vayām) te agne samidhā vīdhēma 4.4.15; 7.14.2
 sudughām iva goduhe (8.52.4, goduhāḥ) (followed by juhūmāsi) 1.4.1; 8.52(Vāl. 4).4
 pṛśto divi pṛśto (7.5.2, dhāyy) agnih pṛthivīyām 1.98.2; 7.5.2
 pravadyāmānā (3.58.3, suyugbhir aqvāḥ) suvṛṭā rathena 1.118.3; 3.58.3
 ajījanann (7.80.2, prācīkitat) sūryām yajñām agnim 7.78.3; 80.2
 sīdāntu manuso (9.64.29, vanuṣo) yathā 1.26.4; 9.64.29
 qyeno na vīkuśi sīdāti (9.57.3, vanīsu sīdāti) 9.38.4; 5.7.3
 yad adya sūra udite (8.27.19, sūrya udyati) 7.66.4; 8.27.19, 21
 vy asmad dveśo vitaram (6.44.16, yuyavād) vy aṇhāḥ 2.33.2; 6.44.16
 prkṣam (1.135.5, āṇum) atyām na vājinam 1.129.2; 135.5

dhartā (9.77.5, cakrir) divah pavate kṛtvyo rasah 9.76.1; 77.5
 vadhlā (9.109.22, ḡṛīṇān) ugro riṇān apah 8.32.2; 9.109.22
 iṣām pṛīcāntā (1.92.3, vahantīḥ) sukrte sudānave 1.47.8; 92.3
 sā pakṣyā (7.80.2, esā syā) naryam ayur dadhānā 5.33.16; 7.80.2
 devān ādityān aditīn (10.66.4, avase) havāmahe 10.65.9; 66.4
 viṣvasya jantor adhamān cakāra (7.104.16, adhamas padīṣṭa) 5.32.7; 7.104.16
 īndrāya vocām varuṇāya sāprathāḥ (1.136.6, mīlhuṣe) sumṛīlkāya sāprathāḥ (1.136.6 mīlhuṣe)
 1.129.3; 136.6
 tiro vārāṇyā (9.62.8, romāṇy) avyayā 9.62.8; 67.4; 107.10¹

Cf. also under 1.1.5^e; 8.10^b; 17.2^b; 29.2^a; 35.11^d; 64.16^d; 80.8^c; 84.13^c; 167.1^d; 184.2^a;
 3.27.4^b; 4.2.20^c; 4.7^b; 5.17.2^d; 21.4^a; 7.90.4^a; 8.3.4^b; 6.41^b; 8.5^b; 19.32^c; 43.20^c; 45.21^a;
 9.12.7^a; 23.5^a; 40.4^c; 63.4^c; 65.15^b; 85.9^c.

A 3. Synonymous pādas with interchanged synonymous words with change of metre

In a large number of cases metre is responsible for greater or lesser changes in the form of pādas, as is shown in the chapter on metre (pp. 523 ff.). These changes often take the form of synonymous changes, that is, a metrically more convenient word is substituted for one of like or similar lexical value. The real difference between this and the preceding class is this that the motive for the substitution is here quite evident. In several cases this substitution takes merely the form of a grammatical equivalent (cf. above, p. 529). Thus :

nyūhathuḥ purumitrasya yosām (10.39.7, yosānām) 1.117.20; 10.39.7
 asmbhyāni ḡarma bahulām vi yantana (6.51.5, yanta) 5.55.9; 6.51.5
 somāḥ punānāḥ kalaçeṣu sīdati (9.96.23, sattā) 9.68.9; 86.9; 96.23

These can scarcely be said to be synonymous pādas, but rather the same pāda modified so as to suit varying metrical needs. The following, however, involve synonymous words, as well as metrical changes. It will be noted that they occasionally show slight grammatical changes, or insignificant additions as well as lexical changes :

Triṣṭubh and Jagatī

havyavāl agnir ajaraç canohitah (5.4.2, ajaraḥ pitā naḥ) 3.2.2; 5.4.2
 ekaṁ vicakra camasām caturdhā (4.36.4, caturvayam) 4.35.2; 36.4
 agnir devānām abhavat purohitah (10.110.11, purogāḥ) 3.2.8; 10.110.11
 yena vāñśām pṛitanāsu ḡatṛūn (8.60.2, ḡardhataḥ) 6.19.8; 8.60.2
 damūnāsām ḡṝhatām amūrām (5.8.1, vareṇīam) 4.11.5; 5.8.1
 vaha vāyō niyuto yāḥy asmayuḥ (7.90.1, acha) 1.135.2; 7.90.1
 sām yo vanā yuvate ḡūcidan (10.115.2, bhasmanā datā) 7.4.2; 10.115.2
 sa īndrāya pavase matsarintamaḥ (9.97.3, matsaravān) 9.76.5; 97.3
 tiras tamō dadṛṣa ḫāmyāṣṭa (7.9.2, dadṛṣe ḫāmyānām) 6.48.6; 7.9.2
 rayinī dhattām vasumantaṇī ḡatagvīnam (7.84.4, purukṣum) 1.159.5; 7.84.4
 sahasrīṇībhir upa yāḥi vitaye (7.92.5, yajñām) 1.135.4; 7.92.5
 viṣo yena gachatho devayantīḥ (10.41.2, yajvarīr narā) 7.69.2; 10.41.2
 dāvīya hotārā prathāmā viduṣṭārā (10.66.13, purohita; 10.110.7, suvācā) 2.3.7; 10.66.13; 110.7

¹ Cf. also such expressions, almost too meagre to be regarded as repeated pādas, as agne (and agnis) tigmēna ḡociṣā; agne (and agnīḥ) ḡukronā ḡociṣā; see p. 9.

viçvasya sthātū jagataç ca gopāh (10.63.8, mantavah) 7.60.2 ; 10.63.8
 pībā sutasyāndhaso madāya (5.51.5, abhi prayah) 5.51.5 ; 7.90.1
 svadasvendrāya pavamāna pītaye (9.97.44, indo) 9.74.9 ; 97.44

Trīṣṭubh and Ekāpadā

mathīd yad īm vibhṛto (1.148.1, viśṭo) mātariçvā 1.71.4 ; 148.1
 sa hi kṣapavān agnī (7.10.5, abhavād) rayinām 1.70.5 ; 7.10.5
 ciçuīn jajñānam haryatam (9.109.12, harīm) mrjanti 9.96.17 ; 109.12

Iambic and trochaic

rājantam (1.27.1, samrājantam) adhvārānām 1.1.8 ; 27.1 ; 45.4
 ā no diva ā pṛthivyā r̥jīśin 7.24.3 ; diva ā pṛthivyā r̥jīśin 8.79.4

A 4. *Synonymous pādas with added or subtracted Words*

The second chapter, on metrical variations, deals with many pairs of pādas one of which is longer or shorter than the other. Especially the interchange between octosyllabic pādas and trīṣṭubh-jagatī pādas results in many doublets (pp. 535 ff.). In such cases the long pāda, as a rule, contains something more than the short, enough to remove the two pādas from the sphere of mere synonymy. In some cases, however, precisely the opposite is true; notwithstanding an added word or two the longer pāda has the effect of the short pāda beaten out or ornamented by an additional flourish. Then the pairs may be properly called synonymous; they afford, indeed at times, a particularly interesting and intimate glimpse into the subtler practices of imitation, some of which are of very cunning workmanship indeed; see, e.g. the interchange between arāvṇah and araruṣo in the first example; or the interchange between uttamah and upamo in the sixth example; or the apparent hollowing out of the longer form (so as to produce the shorter) in the fourth and fifth examples. Since all such pairs are collected in a fairly compact way in the chapter on metre (pp. 535 ff.), I shall merely remind the reader here of the most conspicuous cases in which a long and a short pāda express essentially the same idea, are in truth genuinely synonymous:

pāhi no agne rakṣasāh pāhi dhūrter arāvṇah 1.36.15
 pāhi no agne rakṣasō ajuṣṭā pāhi dhūrter araruṣo aghāyoh 7.1.13
 ye cid dhi tvāṁ r̥sayah pūrva ūtaye juhūre 'vase mahi 1.48.14
 ye cid dhi vāṁ pura r̥sayo juhūre 'vase narā 8.8.6
 ā no mitrāvaraṇā ghṛtāir gavyūtim ukṣṭam 3.62.16
 ā no mitrāvaraṇā havyaṣṭiṁ ghṛtāir gavyūtim ukṣṭam ilābhīḥ 7.65.4
 arīṣṭah sarva edhate 1.41.2 ; 8.27.16
 arīṣṭah sa marto viçvā edhate 10.63.13
 mandra sujāta sukrato 8.74.7
 mandra svadhāvā ṛtajāta sukrato 1.144.7
 divo viṣṭambha uttamah 9.108.16
 divo viṣṭambha upamo vicakṣaṇah 9.86.35
 ajasreṇa çociṣā çoçucac chuce 6.48.3
 ajasreṇa çociṣā çoçucānāh 7.5.4

çiprāḥ ḥīrṣān hiranyayīḥ 8.7.25
 çiprāḥ ḥīrṣāsu vitatā hiranyayīḥ 5.54.11
 abhi prayāḥsi vitaye 6.16.44
 abhi prayāḥsi sudhitāni vitaye 1.135.4
 īndrāya çūṣam arcati (10.133.1, arcata) 1.9.10; 10.133.1
 īndrāya çūṣam harivantam arcata 10.96.2
 mā no duḥchāṣaṇa içata 1.23.9; 7.94.7; 10.25.7
 mā no duḥchāṣo abhidipeur iṣata 2.23.10
 tvam Içīṣe vasūnām 8.71.8
 tvam Içīṣe vasupate vasūnām 1.170.5
 ye cid dhi pūrva ṛtasāpā ḥasan 1.179.2
 ye cit pūrva ṛtasāpāḥ 10.154.4
 preṣṭham̄ vo atithim̄ gr̄ṇīṣe 1.186.3
 preṣṭham̄ vo atithim̄ (stuṣe) 8.84.1
 vi yas tastambha rodasi 9.101.15
 vi yas tastambha rodasi cid urvi 7.86.1
 kim aṅga radhracodanāḥ 8.86.3
 kim aṅga radhracodanām tvāhuh 6.44.10
 açatrur indra jañīṣe 1.133.2
 açatrur indra januṣā sanād asi 1.102.8

A 5. Synonymous pādas expressing or implying change of god or person or the like

This class is described on pp. 550 ff. (ūha-pādas). It embraces the following rather large number of examples, some of which should be considered in the light of our remarks on henotheism (pp. 575 ff.):

Interchanging gods mentioned outright

mā no vadhīr indra (7.66.4, vadhī rudra) mā parā dāh 1.104.8; 7.66.4
 vayām̄ somasya (2.12.15, ta indra) viyvaha priyāsaḥ 2.12.15; 8.48.14
 anumate (8.48.4, soma rājan) mr̄īlayā naḥ svasti 8.48.4; 10.59.6
 somāpūṣāṇāv (6.52.16, agnīparjanyāv) avataṁ dhiyām̄ me 2.40.5; 6.52.16
 īndrāviṣṇū (10.65.1, ādityā viṣṇur) marutaḥ svar br̄hat 10.65.1; 66.4
 bṛhspate (6.61.3, sarasvatī) devanido ni barhaya 2.23.8; 6.61.3
 mītrāya (7.47.3, sindhubhyyo) havyām̄ ghṛtavaj juhoto 3.59.1; 7.47.3
 pra sindhum (6.49.4, vāyum) achaḥ bṛhatī manīṣā 3.33.5; 6.49.4
 stuhi parjanyām̄ (8.96.12, suṣṭutim̄) namaśā vivāśā 5.83.1; 8.96.12
 mitro (10.83.2, manyur) hotā varuṇo jātavedādāḥ 3.5.4; 10.83.2
 vasuṇī (8.71.11, agnīm) sūnūm̄ sahaso jātavedasām̄ 1.127.1; 8.71.11
 tad aryāmā (6.49.14, tat parvatas) tat savitā cano dīhāt 1.107.3; 6.49.14
 pari ḥo hetī rudrasya (7.84.2, heḥo varuṇasya) vṛjyāḥ 2.33.14; 6.28.7: see above, p. 174.
 rājan̄ soma (6.47.28, deva ratha) prati havyā gr̄bhāya 1.91.4; 6.47.28
 agne tvam̄ (8.90.5, tvam̄ indra) yaṣā asi 8.23.30; 90.5
 agnīm̄ ukthāni vāvṛdhuḥ 2.8.5; indram̄ ukthāni vāvṛdhuḥ 8.6.35; 95.6
 vāyāv (6.16.10, agna) ḥ yāḥ vitaye 5.51.5; 6.16.10
 agnīr (9.45.4, indur) deveṣu patyaye 8.102.9; 9.45.4
 somaṁ (8.68.7, indram̄) codāmī pitaye 3.42.8; 8.68.7¹

¹ Cf. also such expressions, perhaps too meagre to be considered repeated pādas, as agne cūkrena ḥociṣā in relation to usāḥ cūkrena ḥociṣā, or agnīm̄ prayat̄y adhvare in relation to indram̄ prayat̄y adhvare; see p. 9. See also under 2.26.2°; 5.4.7°; 10.35.10°.

Interchanging gods implied in both or in one of the verses

sumṝīko bhavatu viçvavedāḥ (Indra) 6.47.12 = 10.13.6

sumṝīko bhavatu jātavedāḥ (Agni) 4.1.20

adroghavācaṁ matibhir yavisthām (Agni) 6.5.1

adroghavācaṁ matibhiḥ caviṣṭham (Indra) 6.22.2

bṛhantam ṛṣvam ajaram yuvānam (Indra) 3.32.7 ; 6.19.2

bṛhantam ṛṣvam ajaram suṣumnam (Rudra) 6.49.10

sa na stavāna ā bhara 1.12.11 (Agni) ; 8.24.3 (Indra)

sa naḥ punāna ā bhara (Soma) 9.40.5 ; 61.6

viṣṭī ḡamibhiḥ sukṛtaḥ sukṛtyayā 3.60.3 (Rbhus)

viṣṭī grāvānāḥ sukṛtaḥ sukṛtyayā 10.94.2 (Press-stones)

sakṝ chukram duduhe prṇir ūdhaḥ 6.66.1 (Prṇi)

vr̄ṣā ḡukram duduhe prṇir ūdhaḥ 4.3.10 (Agni)

marudbhīr it sanitā vājam arvā 7.56.23 (Maruts)

tvota it sanitā vājam arvā 6.33.2 (Indra)¹

sa no vr̄ṣṭīn divas pari 2.6.5 (Agni)

te no vr̄ṣṭīn divas pari 9.65.24 (Somāḥ)

Interchanging Rishis, legendary persons, etc.

bharadvājā abhy arcanty arkāḥ 6.50.15

vasiṣṭhāśo abhy arcanty arkāḥ 7.23.6

daṇḍavāśo abhy arcanty arkāḥ 5.29.12

jariṭāro abhy arcanty arkāḥ 6.21.10

bharadvājā (10.89.17, viçvāmitrā) uta ta indra nūnam 6.25.9 ; 10.89.17

yuvām narā stuvate pajriyāya (1.117.7, kṛṣṇiyāya) 1.116.7 ; 117.7

bhujyūm yābhīr (8.22.10, yābhīḥ paktham) avatho yābhīr adhrigum 1.112.20 ; 8.22.10

yan nāsatyā parāvati yad vā stho adhi turvače (8.8.14, adhy ambare) 1.47.7 ; 8.8.14²

trāivṛṣno (8.1.33, āśāṅgo) agne dačabhiḥ sahasrāḥ 5.27.1 ; 8.1.33

A 6. Non-synonymous pādas without or with change of metre

This brings us to what is, from the nature of the case, the most frequent and important class of lexically changed pairs or groups of pādas. A word or more is varied in such a way that there results real change of meaning or construction. A noun or adjective in one pāda is displaced by a verb in the other ; an adjective is displaced by a noun, or any kind of word by any other kind of word. The poets here, as in the preceding classes, show their dependence upon the existing mass of verse-models, but they change the thought as well as the form. The boundary line between this class and the preceding classes is not hard and fast ; still the point here, as distinguished from the preceding classes, is that the changes in form and sense are surely conscious or intentional, and result in real new values. So, e.g. in the almost identical pādas in the following two distichs :

7.90.6 : īcānāśo ye dadhate svar no gobhir aṣevehir vasubhīr hiranyāḥ

10.108.7 : ayam nidhiḥ sarame adribudhno gobhir aṣevehir vasubhīr nyṛṣṭah

¹ In tvota, 'helped by thee', tvā refers to Indra ; cf. the crystallized compound *indravtota*.² See under 1.47.7 for this particularly interesting case of mutually interpretative distichs.

Almost every time, as in the case just stated, the pattern verse (whichever one of the pair or group that may be) is deprived of one of its motifs; for this a new motif, involving, as a rule change of construction is substituted. Thus, e.g., in a number of cases the pāda pairs differ in having, or not having, a relative pronoun; otherwise they are more or less synonymous. Thus:

vi dāçuṣe bhajati sūnaraṁ vasu 5.34.7

yo vāghate bhajati sūnaraṁ vasu 1.40.4

punar ye cakruḥ pitarā yuvānā 4.33.5

çacyākarta pitarā yuvānā 4.35.5

devo no yaḥ pṛthivīm viçvadhāyāḥ 1.73.3

imāṁ ca naḥ pṛthivīm viçvadhāyāḥ 3.55.21

adha yo viçvā bhuvānābhi majmanā 2.17.4

imāṁ ca viçvā bhuvānābhi majmanā 9.110.9

ā yaś tatantha rodasī vi bhāsā 6.1.10

agne tatantha rodasī vi bhāsā 6.4.6

Cf. also under 1.39.6^a; 115.4^b; 175.2^b; 4.10.5^c; 5.42.3^d; 6.11.5^b; 67.10^a; 7.22.2^b; 10.53.10^d.

Non-synonymous pādas shade off gradually to those partially repeated pādas which are printed in brackets in the body of this work, just as the latter in their turn lapse into cases of similarity so faint as to be no longer proper material for our treatment.

Non-synonymous repeated pādas make up the largest class, aside from those that are repeated word for word. We may again, as was done in classes 2 and 3, classify them into two divisions, according as the change is, or is not attended by metrical differences, though this distinction here, where the changes are radical in any case, is naturally much less important than in the case of synonymous pādas. Moreover, it would serve no good purpose to catalogue all these cases: a selection of characteristic examples will satisfy our needs. Note the very free interchange between different parts of speech.

Examples without change of metre

pūnāno vācaṁ janayann upāvasuḥ (10.106.12, asisyatad) 9.86.33; 10.106.12

yaś ta ānaṭ samidhā havyadātīm (10.122.3, tam jūṣasva) 6.1.9; 10.122.3

uttānahāstā namasā vivāset (3.14.5, namasopasadya; 10.79.2, namasādhi vikṣu) 3.14.5; 6.16.46; 10.79.2

viçvē ganta (10.35.13, adya) maruto viçvā üti 5.43.10; 10.35.13

rayīm pīgañgām bahulām vasimahi (9.107.21, purusprham) 9.72.8; 107.21

achidrā çarma dadhire (3.15.5, jaritāḥ) purūni 2.25.5; 3.15.5

indrēṇa devāḥ sarathām turebhīḥ (10.15.10, dadhānāḥ) 5.4.11; 10.15.10

yāvāt taras tanvo (1.33.12, taro maghavan) yāvad ojāḥ 1.33.12; 7.91.4

veṣī hotram uta potram yajatra (10.2.2, janānām) 1.76.4; 10.2.2

ghṛtaṁ na pūtām adribhiḥ (8.12.4, adrivāḥ) 5.86.6; 8.12.4

pūrvīr iṣo brhatīr āreaghāḥ (9.87.9, jiradāno) 6.1.12; 9.87.9

vayaṁ te ta indra ye ca naraḥ (7.30.4, deva) 5.33.5; 7.30.4

asi satya ḡnayāvāñedīḥ (2.33.11, ḡnayā brahmanas pate) 1.87.4; 2.33.11

rīrikvāñsas tanvāḥ kṛṇvata trām (1.75.5, svāḥ) 1.75.5; 4.24.3

tābhyaḥ (5.83.5, sa naḥ) parjanya mahi çarma yacha 5.83.5; 10.169.2

spir (8.54.5, tena) no bodhi sadhamādyo vṛdhe 8.3.1; 54(Vāl.6).5

sūrya (7.101.6, tasminn) atmā jagatas taṣṭhuṣaṭ ca 1.115.1; 7.101.6
 ūrdhvāṇi bhānuṇi savitā devo aqret (4.6.2, savitevāṣret) 4.6.2; 13.2
 bhayante viṣṭā bhuvanā marudbhiaḥ (1.166.4, bhuvanāni harmia) 1.85.8; 166.4
 tepeṇo deva rakṣasāḥ (8.102.16, gocīṣā) 8.60.19; 102.16
 viṣṭā Adityā adite sajōṣāḥ (10.63.17, manīṣī) 6.51.5; 10.63.17
 mandraṇi hotāram uciṣo yaviṣṭham (10.46.4, namobhiḥ) 7.10.5; 10.46.4

Examples with change of metre

ubhe yathā no ahanī niṣpāṭaḥ (10.76.1, sacābhuvā) 4.55.3; 10.76.1
 tiraṇi cid aryāḥ savanā puruṇi (8.66.12, vaso gahi) 4.29.1; 8.66.12
 ud uṣa devāḥ savitā yāyāma (6.71.1, hiranyayā) 6.71.1; 7.38.1; see under 2.38.1
 nāṣya vartā na tarutā mahādhane (6.66.8, nv asti) 1.40.8; 6.66.8
 indraḥ nū agni avase huvadhyai (6.59.3, avaseha vajriṇa) 5.45.4; 6.59.3
 rtaṣya pathā namasī haviṣmatā (10.31.2, vivāṣet) 1.128.2; 10.31.2; see under 1.128.2
 tvaṣṭā devebhir janibhiḥ sajōṣāḥ (10.64.10, pitā vacal) 6.50.13; 10.64.10
 dadhāti ratnāni vidhate suvīriṇā (4.12.3, yaviṣṭhal) 4.12.3; 7.16.12
 dūtarām kṛṇvāṇā ayajanta havyāḥ (10.122.7, mānuṣāḥ) 5.3.8; 10.122.7
 agniṇi hotāram īlate vasudhitim (5.1.7, namobhiḥ) 1.128.8; 5.1.7; cf. under 1.128.8
 kṛṣṇāṇi tā ema ruḍadūrme ajara (4.7.9, ruṣṭāṇi puro bhāḥ) 1.58.4; 4.7.9
 anaṇvō jāto anabhiṇur arvā (4.36.1, ukthiḥ) 1.152.5; 4.36.1
 pra dyāvā yajñiāḥ prthivī rtaḍvīḍhā (7.53.1, namobhiḥ) 1.159.1; 7.53.1
 dāvīyā hotāraḥ prathamā viduṣṭāra (10.66.13, purohitā; 10.110.7, suvācā; 3.4.7, ny rūjē) 2.3.7;
 3.4.7; 10.66.13; 110.7
 aryamā mitro varuṇāḥ pariṣmā (8.27.17, sarātayah) 1.79.3; 8.27.17; 10.93.4
 ava tmaṇā dhr̄ṣṭā (4.7.9, br̄hataḥ) ḡambarām bhinat (4.7.9, bhet) 1.54.4; 4.7.9
 purū sahaṣrā ni ciṣāmi dāḍuse (10.28.6, sākam) 10.28.6; 48.4
 ud vandanām ārayataṁ (1.118.6, āirataṁ) dañṣanābhiḥ (1.112.5, svar dr̄ge) 1.112.5; 118.6
 rathaṇi ye cakruḥ suvṛtāni nareshṭāḥ (4.36.2, sucetasāḥ) 4.33.8; 36.2
 viṣṭān kaviṇi viptpatiṇi mānuṣiṇām (6.1.8, qaṣṭatiṇām; 3.2.10, mānuṣiṇiṣaḥ) 3.2.10; 5.4.3; 6.1.8
 imāni naro marutaḥ saceṭāni (3.16.2, saceṭā vṛdham) 3.16.2; 7.18.25
 tasmā etām bharata tadvācāya (2.37.1, tadvācā dadiḥ) 2.14.2; 37.1
 viṣṇor eṣaṣya prabhr̄the havāmahe (7.40.5, havirbhīḥ) 2.34.11; 7.40.5
 tubhyāṇi suto maghavan tubhyam ābhṛtaḥ (10.116.7, pakvah) 2.36.5; 10.116.7
 āpa oṣadhiṇi vanināni yajñiṇyā (7.34.25, vanino juṣanta) 7.34.25; 10.66.9
 mā no martāya ripave rakṣasvine (8.22.14, vājiniṇiṣaḥ) 8.22.24; 60.8

CLASS B: GRAMMATICAL VARIATIONS OF REPEATED PĀDAS

Character and Scope of Grammatical Variations.—Grammatical variations in repeated pādas involve all the inflective categories of finite verb, participle, noun, adjective, pronoun, &c. Just as the Vedic poets exercise great freedom in modulating or completely changing part of the lexical matter of a given pāda, so they feel free to change the grammatical forms. One poet addresses Indra in the second person with the vocatives that make up a pāda, ḡatamūṭe ḡatākraṭo (8.46.3); another praises him in the third person with the corresponding nominatives, ḡatamūṭih ḡatākraṭuh (8.99.8). Or, a poet addresses the same god directly with pra nūtanā maghavan yā cakartha (5.31.6); another

lauds him indirectly with *pra nūtanā maghavā yā cakāra* (7.98.5). These are straight and complete variations which metamorphose some statement in a single consistent way. Not at all rare, and much more problematic and difficult to assort, are multiple grammatical changes which pull in different directions. So, e.g. 1.176.1 says of Indra, *rghayamāṇa invasi* 'with a rush thou dost penetrate'; on the other hand 1.10.8 has the statement, (*nahi tvā rodasi ubhe*) *rghayamāṇam invatah*, 'not do the two Rodasi (Heaven and Earth) penetrate thee when thou rushest'. The complexity of the change in this last instance is marked by the fact that the subject (*rghayamāṇa*) of the verb, *invasi*, becomes the object (*rghayamāṇam*) of the same verb, *invatah*, in the repeated *pāda*. This example shows, too, that a perfectly harmonious arrangement of all such variations cannot be expected. Every imaginable variation may occur, theoretically at least; but some are common and typical, others rare and exceptional. They are governed by tendencies so marked as to permit us to establish certain classes that may throw light upon the stylistic habits of the poets. It will be observed that grammatical variation—grammatical *ūha*, as we may call it—is a constant factor in imitation, and that these variations are at times attended by some strain.

Class B, Grammatical Variations of Repeated Pādas: Eleven subdivisions.—The examples, according as they concern the inflection of verbum or nomen (substantivum or adjectivum) or pronomen, may be presented under eleven heads, as follows :

- B 1. Gratuitous and metrical variations either in verbs or substantives.
- B 2. Variation of second and third persons.
- B 3. Variation of first and other persons.
- B 4. Variation of number in finite verbs and participles.
- B 5. Variation of finite verbs and participles or gerunds or the like.
- B 6. Sporadic and complex variations of verb.
- B 7. Variation of vocatives and other cases.
- B 8. Variation of nominatives and accusatives.
- B 9. Other case variations.
- B 10. Variation of number and gender.
- B 11. Variation of pronouns.

B 1. Gratuitous and metrical variations in verbs or substantives

Some changes are supported, apparently, by neither grammatical, lexical nor metrical reasons. Thus verbs in the following pairs :

ghṛtaṁ duhrata ḥciram 1.134.6

ghṛtaṁ duhata ḥciram 8.6.19

mandasvā su svarṇare 8.6.39

mādayasva svarṇare 8.103.14

No more clear is the reason why the Valakhilya poet of 8.50(Val. 2).5 should have substituted the awkward *pāda*, *yam te svadāvan svadanti gūrtayah*, for 8.49(Val. 1).5, *yam te svadhāvan svadayanti dhenavah*. We can say no more than that these are cases of forgetful imitation, or, possibly, repetition with a change designed as a touch of originality.

Similarly the case form of a noun is at times altered without any, or at least without pressing reason. The expression, *aktor vyuṣṭāu paritakmyāyah*, 5.30.18, seems to mean exactly the same thing as, *aktor vyuṣṭāu paritakmyāyām* in 6.24.9. In 10.93.11 the *pāda*, (*abhiṣṭaye*) *sadā pāhy abhiṣṭaye* imitates, (*abhiṣṭibhīḥ*) *sadā pāhy abhiṣṭibhīḥ* in 1.129.9; there is no real difference of meaning, though the latter seems to me primary: see under 1.129.9. In 10.171.3, *tvām tyam indra martyam*, the pronoun *tyam* is a rather pretentious archaism (considering the character of the hymn), as compared with *tam* in 5.35.5, *tvām tam indra martyam*.

In a much larger number of cases the choice between two forms which are grammatically equivalent is controlled by the metres of the verses (see pp. 523 ff.): tense-stem, mode-stem, voice, personal ending; noun-stem, noun-case, or noun-number, &c., are changed for cadence's sake, but without altering the least bit the real meaning of the verb, or even the *pāda* as a whole. Thus in the verb: *asmabhyām* *çarma bahulām* *vi yanta* (5.55.9, *yantana*) 5.55.9; 6.51.5 *adhi stotrasya sakhyasya gāta* (5.55.9, *gātana*) 5.55.9; 10.98.8 *adityāir* no aditih *çarma yañsat* (10.66.3, *yachatu*) 1.107.2; 4.54.6; 10.66.3 *ava tmanā dhṛṣṭatā* (7.18.20, *brhataḥ*) *çambarām bhinat* (7.18.20, *bhet*) 1.54.4; 7.18.20 *yan mā somāso mamadan yad ukthā* (10.48.4, *somāsa ukthino amandisuh*) 4.42.6; 10.48.4 *vi yo rajāḥsy amimita sukratuh* (1.160.4, *yo mame rajasi sukratūyā*) 1.160.4; 6.7.7

Again, in the substantive:

ny übathuh purumitrasya yosām (10.39.7, *yosanām*) 1.117.20; 10.39.7
sa jāyamānah parame vyomani (7.5.9, *vyoman*) 1.143.2; 6.8.2; 7.5.9
rathā açvāsa uṣaso vyuṣṭāu (4.45.2, *vyuṣṭisu*) 4.14.4; 45.2
naras tokasya tanayasya sātāt (7.82.9, *satisu*) 4.24.3; 7.82.9
vṛṣṭ pavitre adhi sāno avyaye (9.97.10, *avye*) 9.86.3; 97.40
sām vo madāso agmata (4.34.2, *madā agmata sām puramdhīḥ*) 1.20.5; 4.34.2
çatām pūrbhir yaviṣṭhya (6.48.8, *yaviṣṭha pāhy anhasah*) 6.48.8; 7.16.10
pāhi dhūrter arāvṇah (7.1.3, *dhūrter araruṣo aghāyoh*) 1.36.15; 7.1.13
çiprāh çīrṣan hirāṇayīḥ (5.54.11, *çīrṣasū vitatā hirāṇayīḥ*) 5.54.11; 8.7.25.

B 2. Variations of second and third persons

The commonest of all verbal variations, most typical of the habits of the poets, is that of the second and third persons of the same number. On the one hand a given divinity or divinities are addressed directly in the second person; on the other hand qualities and deeds are attributed to them or demanded of them in the third person. Thus:

avāśrjāḥ (2.12.12, *avāśrjat*) *sartave saptā sindhūn* 1.32.12; 2.12.12
ā sūryām rohayo (1.7.3, *rohayađ*) *divi* 1.7.3; 8.89.7; 9.107.7; 10.156.4
jeṣāḥ (8.40.10, *jeṣat*) *svarvatir apāḥ* 1.1c.8; 8.40.10
avyo vāraṁ vi dhāvati (9.16.8, *dhāvasi*) 9.16.8; 28.1; 106.10
viçvam ā bhāsi (3.44.4, *bhāti*) *rocanam* 1.49.4; 150.4; 3.44.4

çyeno na vāhusu kalaçeu sīdasi (9.57.3, vāhusu sīdati) 9.57.3 ; 86.35
 ahan vṛtrām nir apām śubjo (1.85.9, śubjad) arṇavam 1.56.5 ; 85.9
 viçvām pusyatī (10.132.2, pusyasi) vāryam 1.81.9 ; 5.5.6 ; 10.132.2
 ā rodasi aprṇā (4.18.5 ; 10.45.6, aprṇāj) jāyamānāḥ 3.6.2 ; 4.18.5 ; 7.13.2 ; 10.45.6
 svadhvārā kṛnuhi jātavedah (6.10.1 ; 7.17.4, karati jātavedah) 3.6.6 ; 6.10.1 ; 7.17.3, 4
 suvedu na vāsu kṛdhī (6.48.15, kaiat) 6.48.15 ; 7.32.25
 antar mahānāc carati (10.4.2, carasi) rocanaena 3.55.9 ; 10.4.2
 puro dadhat sanisya (5.31.11, sanisya) kratūm naḥ 4.20.3 ; 5.31.11
 pra nūtanā maghavan yā cakartha (7.98.5, maghavā yā cakāra) 5.31.6 ; 7.98.5
 abhi prāyāsi sudhitāni hi khyāt (10.53.2, khyat) 6.15.15 ; 10.53.2
 saṁ suryēna rocāse (9.2.6, rocate) 8.9.18 ; 9.2.6
 vy antarikṣam atirāḥ (8.4.17, atirat) 8.14.7 ; 10.153.3
 athenē viçvā prtanā jayāsi (10.52.5, jayāti) 8.96.7 ; 10.52.5
 sadyo jajñāno havyo babbhūthā (8.96.21, babbhūva) 8.96.21 ; 10.6.7
 vṛṣāva cakrādo (9.7.3, cakrad) vane 9.7.3 ; 107.22
 nr̄mṇā vasāno arṣāsi (5.7.4, arṣati) 9.7.4 ; 62.23
 punāno vācam iṣyasi (9.30.1, iṣyati) 9.30.1 ; 64.25
 apaghnan pavase (9.61.25, pavate) mṛdhaḥ 9.61.25 ; 63.24
 gobhir añjāno arṣāsi (9.103.1, arṣati) 9.103.2 ; 107.22
 nyanān uttānam anv eṣi (10.27.3, eti) bhūmim 10.27.13 ; 142.5
 pari tmanā viṣurūpo jīgāsi (7.84.1, viṣurūpā jīgāti) 5.15.4 ; 7.84.1
 r̄tāvānāv r̄tam a ghoṣathā (8.25.4, ghoṣato) bṛhat 1.151.4 ; 8.25.4
 juṣethām (5.72.8, juṣetām) yajñānam iṣṭāye 5.72.3 ; 78.3 ; 8.38.4

B 3. Variation of first and other persons

This small group, not entirely uniform in character, calls attention to the fact that the gods or the poets are at times introduced dramatically as engaged in self-praise (ātmastuti). The first pair under this head shows that the passage in the first person is a direct, and formally inferior, imitation of the passage in the third person ; see under 4.17.3. It is, perhaps, not too much to say that, as a matter of principle, passages which introduce the gods in the first person, when paralleled by passages in the third person, are late and imitative. Therefore, and for intrinsic reasons also, passages generally in which gods recount their own exploits are likely to belong to a later stratum of Vedic composition. See also under 1.51.8 :

vadhiṁ vṛtrām vajreṇa mandasānah 10.28.7
 vadhid vṛtrām vajreṇa mandasānah 4.17.3
 rtasya panthām anv emi sādhuyā 10.66.13
 rtasya panthām anv eti sādhū 1.124.3 ; 5.80.4 ; 10.66.13
 yat sunvate yajamānāya çıkışam 10.27.1
 yat sunvate yajamānāya çıkışathāḥ 8.59(Vāl. 11).1 ; 10.27.1
 viçvā jātāny abhy aṣmi mahnā 8.100.4
 viçvāni sānty abhy astu mahnā 2.28.1
 gṛham indraç ca ganvahi-8.69.7
 gṛham indraç ca gachatam 1.135.7 ; 4.49.3
 rathaṁ na dhīraḥ svapā atakṣam 5.2.11 ; 29.5
 rathaṁ na dhīraḥ svapā atakṣiṣuḥ 1.130.6¹

¹ In this pair the first person version, having 'poets' for its subject, is pretty certainly prior and superior to the third person version ; see under 1.130.6, and cf. under 7.16.20.

B 4. Variation of grammatical number in finite verbs and participles

This class includes the variations as between singular and plural, singular and dual, dual and plural. At times these cases are still further diversified by change of person. They illustrate most clearly the monotonously imitative habits in the praise and invocation of the gods which make it easy to obliterate intrinsic distinctions and probabilities. So the statement about Indra and Soma in 6.72.2, aprathataṁ pṛthivīṁ mātarāṁ vi, is imitated baldly in connexion with the plural Āṅiras in 10.62.3, aprathayan pṛthivīṁ mātarāṁ vi; see under 6.72.2^d. In not a few cases such variations harbour hermeneutic or chronological criteria:

Finite Verbs

āsadyāśmin barhiṣi mādayasva 10.17.8
 āsadyāśmin barhiṣi mādayethāṁ 6.68.11
 āsadyāśmin barhiṣi mādayadhvam 6.52.13
 viçvam āyur vy açnāvat 1.93.3
 viçvam āyur vy açnūtām 10.85.42
 viçvam āyur vy açnūtāḥ 8.31.8
 soma arṣati (9.33.3, somā arṣanti) viṣṇave 9.33.3; 34.2; 65.20
 yat śīṁ āgāç cakrīmāt sat su mṛīṭā (7.93.7, mṛīṭā) 1.179.5; 7.93.7
 yuksvā (5.56.6, yuṅgdhvain) hy aruśi rathe 1.14.12; 5.56.6
 divāç ca gmaç ca rājasi (5.38.3, rājathah) 1.25.20; 5.38.3
 upa naḥ sutam ā gahi (5.71.3, gatam) 1.16.4; 3.42.1; 5.71.3
 yad antarikṣa ā gahi (5.73.1, gatam) 5.73.1; 8.97.5
 devatrā havyam ohiṣe (8.19.1, ohire) 1.128.6; 8.19.1
 pari dyāvāprthivī yāti (1.115.3, yanti) sadyah 1.115.3; 3.58.8
 sutānāṁ pītīm arhasi (5.51.6, arhathah) 1.134.6; 5.51.6
 huveya (6.57.1, huvema) vājasātaye 6.57.1; 8.9.13
 kratuñ punīta (8.53.6, punata) ānusak 8.12.11; 53 (Vāl. 5).6
 rayīm gṛṇatsu dhāraya (5.86.6, didhṛtam) 5.86.6; 8.13.12
 imām no yajām ā gatam (9.5.8, gaman) 5.5.7; 9.5.8
 madhye divah svadhyā mādayethē (10.15.14, mādayante) 1.108.12; 10.15.14
 rāyās poṣām yajamānāya dhattam (10.17.9, dhehi) 8.59 (Vāl. 11).7; 10.17.9
 ā no yāḥ (8.8.5, yātām) upaçrūti 8.8.5; 34.11
 gṛṇutām (8.13.7, gṛṇudhī) jaritū havam 7.94.2; 8.13.7; 85.4
 aprathataṁ (10.62.3, aprathayan) pṛthivīṁ mātarāṁ vi 6.72.2; 10.62.3
 pra na spārhābhīr ūtibhis tiretam (7.58.3, tireta) 7.58.3; 84.3
 sunoty (8.31.5, sunuta) ā ca dhāvati (8.31.5, dhāvataḥ) 7.32.6; 8.31.5¹
 sa no mṛīṭādīrge 4.57.1: tā no mṛīṭā dīrge 6.60.5
 rayīm dhattha (6.68.6, dhattho; 7.84.4, dhattam) vasumantām purukṣum 4.38.10; 6.68.6; 7.84.4

Participles

īçānām (10.9.5, īçānā) vāryānām 1.5.2; 24.3; 10.9.5
 rājantam (8.8.18, rājantav) adhvarānām 1.1.8; 45.4; 8.8.18
 yatamānā (5.4.4, yatamāno) raçmibhilī sūryasya 1.123.12; 5.4.4
 trīr ā divo vidathe patyamānāḥ (3.56.5, patyamānāḥ) 3.54.11; 56.5
 gṛṇāno jamadagninā 9.62.24; 65.25: gṛṇānā (dual), &c. 3.62.18; 8.101.8
 dame-dame sapta ratnā dadhānāḥ (6.74.1, dadhānā, dual) 5.1.5; 6.74.1
 sutā (9.34.4, sutā) indrāya vāyave 5.5.7; 9.33.3; 34.2
 ratnām devasya savitūr iyānāḥ (7.52.3, iyānāḥ) 7.38.6; 52.3
 çumbhamānā (9.64.5, çumbhamānā) ṛtāyubhir mṛījyamānā (9.64.5, mṛījyamānā) gabhāstyoh
 9.30.4; 64.5

¹ Cf. A.V. 6.2.1, sunotā ca dhāvata.

B 5. Variation of finite verbs and participles or gerunds or the like

antarikṣena patatām (pres. participle gen. plur.) 1.25.7
 antarikṣena patataḥ (pres. participle acc. plur.) 8.7.35
 antarikṣena patati 10.136.4

indro vṛtrāṇy aprati jaghāna (7.23.3, jaghanvān) 6.44.14; 7.23.3
 sa nah pāvaka dīdivah (3.10.8, dīdīhi) 1.12.10; 3.10.8
 vāvṛdhāte (8.53.2, vāvṛdhāno) dive-dive 8.12.28; 53(Vāl.5).2
 vyūrnute (5.80.6, vyūrnvatī) dācuṣe vāryāni 5.80.6; 6.50.8
 sa pavaṣva madintama (9.99.6, punāno madintamah) 9.50.5; 9.99.6
 prarocayān (9.85.12, prārūrucad) rodasi mātarā qucih 9.75.4; 85.12
 anārambhaṇe tamasi pravidhānam (7.104.3, pra vidhyatam) 1.18.2.6; 7.104.3
 vr̄seva yūthā pari koṣam arṣasi (9.96.20, arṣan) 9.76.5; 96.20
 api kratuṁ sucetasām vatemā (7.60.6, vataṁtah) 7.3.10; 60.6
 sam u vo (7.61.6, vām) yajñānā mahayān (7.61.6, mahayām) namobhiḥ 7.42.3; 61.6
 somah punānāh kalaçeṣu sīdati (9.96.23, sattā) 9.68 9; 96.23
 qyeno na yonim āśadat (8.82.1, gṛhītavantam āśadam, gerund) 9.62.4; 82.1
 ṛtasya yonim āśadah 5.21.4; . . . āśadam (gerund) 3.62.13; 9.8.3; 64.22
 iṣkarta vihṛutām punah 8.1.12 (nom. agentis); 20 26 (2^d plur. aor. impv.)
 yad aṅga taviṣyase (8.7.2, taviṣyavah) 8.6.26; 7.2
 indraṁ jāitrāya harsayan (8.15.13, harsayā caciṣṭatim) 8.15.13; 9.111.3
 kṛṣṇā tamāḥsi jaṅghānat (10.89.2, tvīṣyā jaṅghāna) 9.66.24; 10.89.2
 acikradad (9.101.16, kanikradad) vṛṣṭā hariḥ 9.1.6; 101.16

B 6. Sporadic and complex variations of verb

The circumstances of verbal inflexion are often mixed so that the verb of one repeated pāda differs in more than one single respect from the verb of the other. These complex qualities appear occasionally in the lists given hitherto. Such cases will not be repeated here. The following list contains additional sporadic interchanges of tense, mode, and so on. Some of them share qualities of the pairs in the preceding list, but for the most part they exhibit relations differing from them :

jyok paçyāt (10.59.6, paçyema) sūryam uccarantam 4.25.4; 10.59.6
 apatyasācam śrutyām rārāthām (6.72.5, rārāthē) 1.117.23; 6.72.5
 abhi prayo nāsatyā vahanti (6.63.7, vahantu) 1.118.4; 6.63.7
 mādayāse (8.103.14, mādayasva) svarṇare 8.65.2; 103.14
 pavante vājāsātaye 9.13.3; 42.3; pavaṣva, &c. 9.43.6; 107.23
 rghayamāṇa invasi 1.176.1; rghayamāṇam invataḥ 1.10.8
 dadhatho (7.75.6, dadhāti) ratnaṁ vidhate janāya 4.44.4; 7.75.6
 dhuksanta pipuṣīm isam 8.7.3; dhuksasva, &c. 8.13.25; 54(Vāl.6).7; 9.61.15
 str̄ṇīta barhī ḥnuṣak 1.13.5; tistire, &c. 3.41.2; str̄ṇanti, &c. 8.45.1
 ahūmahi (8.52.4, juhūmasi) ḥavasyavāḥ 6.45.10; 8.24.18; 52(Vāl.4).4
 viçvā adhi ḥriyo dadhe (10.21.3, dhiṣe; 10.127.1, 'dhiṭa) 2.8.5; 10.21.3; 127.1
 yad adya sūra udite (8.27.19, sūrya ud�ati) 7.66.4; 8.27.19, 21
 jivema (10.85.39, jivāti) ḥaradāḥ cātam 7.66.16; 10.85.39¹
 pra no yachatād (8.9.1, prāsmāi yachatam) avṛkāni pṛthu chardih 1.48.15; 8.9.1
 vy uchā (5.79.2, äucho) duhitar divah 1.48.1; 5.79.2, 3, 9

¹ Cf. my Vedic Concordance under asāu jīva.

B 7. Variation of vocatives and other cases

In a great many instances the repeated pādas contain a single predicative or attributive expression in which one or more case forms are varied to suit the connexion in the stanza. Especially vocative expressions vary with expressions with other cases, according as a divinity is mentioned in the third person, or addressed directly in the second person (cf. p. 561, bottom):

svadhvārā karati jātavedah 6.10.1; 7.17.4
 svadhvārā kṛṇuhi jātavedah 3.6.6; 7.17.3
 pra nūtanā maghavā yā cakāra 7.98.5
 pra nūtanā maghavan yā cakartha 5.32.6
 sahasrote cātāmagha 8.34.7
 sahasrotih cātāmaghāḥ 9.62.14
 cātamūte cātakrato 8.46.3
 cātamūtim cātakratum 8.99.8
 indav indrāya matsaram 9.26.6
 indum indrāya matsaram 9.53.4; 63.17
 indav indrāya pītaye 9.30.5; 45.1; 50.5; 64.12
 indum indrāya pītaye 9.32.2; 38.2; 43.2; 65.8
 aṣve na citre aruṣi 1.30.21
 aṣveva citrāruṣi 4.52.2
 { indra viṣvābhir ūtibhiḥ 8.37.1-6; 61.5; 10.134.3
 { indra viṣvābhir ūtibhir vavaksitha 8.12.5
 indro viṣvābhir ūtibhiḥ 8.32.12
 ugrābhir ugratibhiḥ 1.129.5
 ugra ugrābhir ūtibhiḥ 1.7.4
 agne cūkrena cōciṣā 1.12.12; 8.44.14; 10.21.8
 agnīḥ cūkrena cōciṣā 8.56 (Vāl. 8).5
 agnīm cūkrena cōciṣā 1.45.4
 viṣvāni deva vayunāni vidyān 1.189.1
 viṣvāni devo vayunāni vidyān 3.5.6
 devebhyo havyavāhana 3.9.6; 10.118.5; 119.13
 devebhyo havyavāhanāḥ 10.150.1
 hotrābhir agne manusāḥ svadhvārah 10.11.5
 hotrābhir agnir manusāḥ svadhvārah 2.2.8
 indraṁ somē mādayan dāivyāṁ janam 9.80.5
 indraṁ somo mādayan dāivyāṁ janam 9.84.3
 indav indrasya sakhyāṁ juṣāṇāḥ 8.48.2
 indur indrasya sakhyāṁ juṣāṇāḥ 9.97.11
 Cf. also under 5.28.6^b; 8.69.10^a; 9.36.5^b.

B 8. Variation of nominatives and accusatives

Similar circumstances operate to produce an equally large number of pāda-pairs, one of which is throughout in the nominative; the other in the accusative. Or, an important single word shows the same change in a pāda-pair:

duḥcānsō martyo ripuh 2.41.8
 duḥcānsām martyām ripum 8.18.14
 agnī ratho na vedyāḥ 8.19.8
 agnīm rathām na vedyam 8.84.1

ayaśasā vājasā uta 9.2.10
 ayaśasām vājasām uta 6.53.20
 pavamāno vicarṣanīḥ 9.28.5
 pavamānam vicarṣanīm 9.60.1
 yajiṣṭhaḥ havyavāhanāḥ 7.15.6
 yajiṣṭham havyavāhanam 8.19.21
 Cf. yajiṣṭham havyavāhana 1.36.20; 44.5
 mahiṣṭhaḥ vājasātaye 8.4.18; 88.6
 mahiṣṭham vājasātaye 1.130.1
 avyo vāre pari priyāḥ 9.7.6; 52.2; 107.6
 avyo vāre pari priyam 9.50.3
 tiro rajāḥsy asprtāḥ 9.3.8
 tiro rajāḥsy asprtam 8.82.9
 rathitamo rathinām 8.45.7
 rathitamām rathinām 1.11.1
 dhanāmjayo rāṇe-rāṇe 1.74.3
 dhanāmjayam rāṇe-rāṇe 6.16.15
 tiras tamāṇī darçataḥ 3.27.13
 tiras tamāṇī darçatam 8.74.5
 asya hi svayaçastaraḥ 5.17.2
 asya hi svayaçastaram 5.82.2
 parvateṣ apacṛitaḥ 5.61.19
 parvateṣ apacṛitam 1.84.18
 stomebhīr havaṇaçrūṭā (nom. dual) 6.59.10; 8.8.7
 stomebhīr havaṇaçrūṭam 8.12.23
 iha tyā sadhamādyā (sc. harī, in nominative) 8.32.29 = 8.93.24
 iha tyā sadhamādyā (sc. harī, in accusative) 8.13.27
 { indrāya madhumattamāḥ 9.67.16
 { indrāya madhumattamāḥ 9.12.1
 indrāya madhumattamām 9.63.19

B 9. Other variations of case

Very much rarer and more mixed than the relations between vocative and other cases, or nominative and accusative, are the relations between other (mostly oblique) cases. In a number of instances the pādas are not convertible by the mere process of changing a single given case into another. The correspondence of such pāda-pairs is more complicated and problematic; it involves a remoter and less certain kind of imitativeness, calling up the question of priority more insistently than do the conditions of the pairs discussed so far. I have alluded above (p. 562) to the more complicated relations of the pair :

ṛghāyamāṇa invasi 1.176.1
 ṛghāyamāṇam invataḥ 1.10.8. Cf. also under 1.12.7^b.

Similar pairs, whose meaning and chronology are, where profitable, discussed in the body of the work, are contained in the following list, which gathers up the remaining varieties of case relations :

uṣanā (nominative) yat parāvataḥ 1.130.9
 uṣanā (apparently instrumental) yat parāvataḥ 8.7.26

punānāya prabhūvāso 9.29.3
 punānāya prabhūvāsōh 9.35.6
 r̄bhūm r̄bhukṣāṇo rayim 4.37.5
 r̄bhukṣāṇam r̄bhūm rayim 8.93.34
 tuvidyumna yaçasvataḥ (3.16.6, ^ovatā) 1.9.6 ; 3.16.6
 sidhram adya divispr̄cam (5.13.2, ^ospr̄caḥ) 1.142.8 ; 2.41.20 ; 5.13.2
 ni ketava (5.66.4, ketunā) janānām 1.191.4 ; 5.66.4
 agnis tuviçravastamah (5.25.5, ^otamam) 3.11.6 ; 5.25.5
 stot̄bhya (8.32.7, stot̄tā) indra girvanāḥ 4.32.8 ; 8.32.7
 asmabhyaṁ carṣanīṣaham (7.94.7, ^osahā) 5.35.1 ; 7.94.7
 antarikṣeṇa patatām (8.7.35, patataḥ) 1.25.7 ; 8.7.35
 r̄tasya padaṁ (10.177.2, pada) kavayo ni pāṇti 10.5.2 ; 177.2
 janāśo (3.59.5, janāya) vṛktabarhiṣaḥ 3.59.9 ; 5.23.3 ; 35.6 ; 8.5.17 ; 6.37
 varuṇa mitra dāçusāḥ (8.47.1, dāçuse) 5.71.3 ; 8.47.1
 samudrasyādhi viṣṭapi (8.34.13, viṣṭapah) 8.34.13 ; 97.5 ; 9.12.6
 brahmadvīṣe (10.182.3, ^odvīṣah) carāvē hantavā u 10.125.6 ; 182.3
 abhi stomā (8.8.3, stomāir) anūṣata 1.11.8 ; 6.60.7 ; 8.8.3

B 10. Variation of number and gender

The remaining changes in substantival inflexion concern different numbers or genders, in nouns, adjectives, or participles. The instances are mostly pādas applied to different divinities, which pādas, except for these variations, are of identical tenor. At times, however, it is a question of different objects or things. Occasionally the relations of such pāda-pairs are more intricate: these cases, it should be remembered, have already been discussed in due order in the main body of this work; see, e.g. (under 4.56.2):

devī (dual) devebhīr yajate yajatrāḥ 4.56.2
 devī (singular) devebhīr yajatā yajatrāḥ 7.75.7
 devī (singular) devebhīr yajatā yajatra 10.11.8

The following list includes the remaining cases:

sāmrājyāya sukratuh (8.25.8, ^okratū) 1.25.10 ; 8.25.8
 ni duryoṇā āvṛṇāḥ mṛdhravācaḥ (5.32.8 ^ovācam) 5.29.10 ; 32.8
 ā pavasva sahasrīṇam (9.33.6, ^onah) 9.33.6 ; 40.3 ; 62.12 ; 63.1 ; 65.21
 divi pravācyām kṛtaḥ (2.24.4, kṛtam) 1.105.16 ; 2.24.4
 jyotiḥ viçvāsmāi bhuvanāya kṛṇvaiḥ (4.14.2, kṛṇvan) 1.92.4 ; 4.14.2
 indrāya somaiṇ suṣutām bharantaiḥ (10.30.13, bharantih) 3.36.7 ; 10.30.13
 yahvi r̄tasya mātarāḥ (9.35.5, mātarāḥ) 1.142.7 ; 5.5.6 ; 9.33.5 ; 102.7 ; 10.59.8
 devā (7.47.3, devīr) devānām api yanti pāthāḥ 3.8.9 ; 7.47.3
 asmabhyaṁ gātuvittamah (9.101.10, ^omāḥ) 9.101.10 ; 106.6
 pari tmanā viṣurūpo jigāsi (7.84.1 ^orūpā jigāti) 5.15.4 ; 7.84.1
 patīm (5.86.4, patī) turasya rādhasaḥ 5.86.4 ; 6.60.5
 r̄tāvānā (5.67.4, ^ono) Jane-jane 5.65.2 ; 67.4
 stomebhīr havanaçrūtā (8.12.23, ^otam) 6.59.10 ; 8.8.7 ; 12.23
 īindrāya madhumattamah (9.63.19, ^omam ; 9.67.16, ^omaḥ) 9.12.1 ; 63.19 ; 67.16

B 11. Variation of pronouns

Interchange of person, number, or case, in pronouns occurs quite frequently in accord with obvious differences in the persons or situations described by the poets. The distinction between single, dual, and plural gods appears quite

frequently, showing, of course, that much that may be said of a single god applies indifferently to a plurality of gods :

brahmā ko vah (8.64.7, kas tam) saparyati 8.7.20 ; 68.7
 bhakṣīya te (5.57.7, vo) 'vaso dāivasya 4.21.10 ; 5.57.7
 yat te (10.2.4, vo) vayām pramīnāma vratāni 8.48.9 ; 10.2.4
 viṣvēt tā te (10.39.4, vām) savaneshu pravācyā 1.51.13 ; 10.39.4
 arvāñcā vām (8.4.14, arvāñcām tvā) saptayo 'dhvaraçriyāḥ 1.47.8 ; 8.4.14
 asme vo (7.70.5, vām) astu sumatiç caniṣṭāḥ 7.57.4 ; 70.5
 sam u vo (7.61.6, vām) yajñām mahayan (7.61.6, °yām) namobhiḥ 7.42.3 ; 61.6
 a vām (8.8.1, no) viçvābhir ütibhiḥ 8.8.1, 18 ; 87.3
 mo ca nah (10.59.8, mo ū te) kim canānamat 9.114.4 ; 10.59.8-10
 tam (7.94.5, tā) hi çayvanta llate 5.14.3 ; 7.94.5
 sa (9.05.24, te) no vr̄ṣṭim̄ divas pari 2.6.5 ; 9.65.24
 sa (6.61.9, sa) no viçvā ati dvisah 5.29.9 ; 6.61.9
 eta u tye (7.83.3, etā u tyāḥ) praty adr̄yan (7.83.3, adr̄yan purastāt) 1.191.5 ; 7.83.3
 toke vā gosu tanaye yad (6.66.8, yam) apsu 6.25.4 ; 66.8
 yaḥ (5.86.2, ya) pañca carsanī abhi 5.86.2 ; 7.15.2 ; 9.101.9
 ye cid dhi tvām ṛṣayāḥ pūrva ütaye 1.48.14 ; yac cid dhi vām pura ṛṣayāḥ 1.48.14 ; 8.8.6
 imām̄ stomañcū jūsasya nah (8.43.16, me) 1.12.12 ; 8.43.16
 mama (10.6.7, tam te) devāśo anu ketam̄ āyan 4.26.2 ; 10.6.7
 imām̄ ma (8.12.31, ta) indra suṣutim 8.6.32 ; 12.31

Note a few cases of gratuitous change in pronominal stems and the like, under 1.16.6^a, 9^a ; 5.35.5^a ; 7.32.22^a.

Supplementary statement as to suspension of the Nati, as revealed by the repetitions.—Certain repeated pādas show that the alteration of initial s to ū at the beginning of a word by an alterant vowel in the last syllable of the preceding word is suspended in case that syllable itself contains ū. This may be seen in the last two words of the first two pādas as compared with the third in the following group :

{ çyeno na vikṣu sidati 9.38.4
 { çyeno na vāñsu kalaçeṣu sidasi 9.86.35
 çyeno na vāñsu sidati 9.57.3 (cf. RPr. v. 8)

The same phonetic contrast in two related pādas which are not repetitions of one another :

somaç camūṣu sidati 9.20.6 ; 99.6
 camūṣu ū ni sidasi 9.63.2 ; 99.8

Also in scattered expressions like barhiṣi sadatam, 5.72.1 ; yajñeṣu sidasi, 1.14.11 ; ni ū svapa, 7.55.2 ff, we may observe the suspended alteration. It must be considered in the light of dissimilation ; antecedently we may guess that *yajñeṣu sidasi, or the like, was cacophonous to the ears of the Vedic reciters. Compare RPr. v. 2 (323).

Perhaps the omission of the alteration of s in carsanī-sah, as compared with rayi-sah, abhi-sah, çatru-sah, &c., is similarly prevented by the preceding syllable ū.

CHAPTER IV: THE THEMES OF THE REPETITIONS

Stability or flexibility of the verses according as they are applied to the same or to different themes.—The themes of the repeated pādas cover in a way the entire range of Vedic thought and expression. That is to say, a very great deal that is stated in the Veda is repeated once, twice, or even more often in the same metrical units, pādas or stanzas. An account of the most prominent divinities can be rendered in ‘double chalk’: we should have a fairly connected natural history, e.g., of the god Indra, if we had nothing but the repeated pādas concerning him. The repeated verse lines concerning Indra amount to about 250. The same statement is approximately true of Agni and Soma. But an even larger number of pādas repeat statements not about one and the same god, but rather about two or more gods. Especially the broader and more general cosmic activities of the gods, such as establishing heaven and earth or placing the sun in the sky, are expressed to some extent in repeated formulaic pādas, and are applied indifferently to a large variety of divinities. The relations of the pious sacrificer to the gods; his prayers and requests addressed to the gods; his asseverations of piety; and summaries of the favours shown to him by the gods are stated in set, repeated formulas. Aside from the personal concerns of gods and men, identical similes and figures of speech and poetic turns of many sorts, involving the entire range of Vedic diction, frequently extend over entire verses. The last-mentioned class of repetitions furnishes, perhaps, the most complete and final expression of the ‘school-character’ of the diction which pervades to some extent every hymn of the Rig-Veda. In this respect the hymns are unique, when regarded from the point of view of the general history of literature. This is so true as to invite the attention of the students of that subject with especial attractiveness.

Critical significance of the use of the same line with different themes.—A final estimate of the antiquarian character of the Rig-Veda, and the philosophical methods of its study is bound to be largely influenced by the themes concerned in these repetitions. The gods Agni and Indra share fifty or more padas, the one god is assimilated to the other, because both in their various ways have become war-gods. The poets describe Agni as *samrājān carṣāṇīnām* in 3.10.1; Indra in 8.16.1; 10.134.1. Indra and Agni together are called *dhartārā carṣāṇīnām* in 1.17.2, an epithet which they in turn share with Mitra and Varuna in 5.67.2. For the most part such verses apply equally well to the two or more divinities to whom they are given; but frequently we can see which of the two has been secondarily assimilated to the other. The poet who says

of Indra that his valorous worshippers, 'disregarding their own bodies, make him their protector', *rīrikvānsas tanvāḥ kṛṇvata trām*, 4.24.3, surely spoke before the poet who makes, in 1.72.9, a similar statement about Agni, in language that is by no means as clear. Or, on the other hand, Indra seems, in 10.119.13, to carry oblations to the gods, *devebhyo havyavāhanāḥ* (!): the intrinsic oddity of this assertion is shown up by the occurrence of *devebhyo havyavāhana*, as a verse-line epithet of Agni, three times, in 3.9.6; 10.118.5; 150.1; see under 3.9.6.

Formulaic lines and their adaptation to different themes.—Nothing, however, shows the advanced formalism or mechanicalness in the use of repeated materials as well as the following. The idea contained in a certain *pāda* assumes, to a considerable extent, the nature of an independent entity, and is fitted into situations which differ from one another sometimes a little and sometimes a good deal. When needful the wording of the *pāda* is accommodated to the differing situation, at times in such a way that we can distinguish neatly the adapted form from the original. These cases are of first-class interest and deserve to be illustrated quite fully:

In 1.142.3 *Narāṇa*, a form of Agni in an Āpri-hymn, is said to be *çuciḥ pāvako adbhutāḥ*, 'bright, pure, wonderful'; in 9.24.6 *Soma Pavamāna* is referred to in the same *pāda*; in 9.24.7 we have, again of *Soma Pavamāna*, the statement, *çuciḥ pāvaka ucyate*. Now, further, in 8.13.19 the words of these *pādas* are soldered together in a longer composite *pāda* (see p. 535), *çuciḥ pāvaka ucyate so adbhutāḥ*. This time these words are applied neither to Agni nor *Soma*, but, forsooth, to a devoted poet (*stota anuvrataḥ*). By a bold figure of speech the standard qualities of these gods are adapted to the worshipper of these gods. The relative lateness of 8.13.19 is obvious. Similarly *Uṣas* is said to go straight on the path of the *rta*, 'cosmic law', in 1.124.3; 5.80.4 (*r̥tasya panthām anv eti sādhu*); the same statement about a sacrificer in 10.66.3 (*r̥tasya panthām anv emi sādhuya*) shows the *pāda*, as a parenthesis, in secondary application, with *rta* in the sense of 'sacrificial canon'. A few other *pādas* are degraded, as it were, from their high position as describing divinities to sundry secondary subsidiary and lower uses. Goddess Aurora (*Uṣas*) is described as 'spreading farther and farther' in 1.124.5, *vy u prathate vitaram varīyah*; the same statement is mere bathos, as applied to the sacrificial straw (*barhis*) in 10.110.4. The clever *Rbhus* are said in 3.60.3 to exert themselves laboriously and skilfully, *viṣṭvī çamībhīḥ sukṛtaḥ sukṛtyayā*; again, in 10.94.2, this poetic *pāda* has sunk to a description of the primarily insensate press-stones (*grāvāṇāḥ*). In 1.139.3 God *Surya*, like God *Savitar*, controls unfailing laws, *deva iva savitā satyadharmaḥ*; in the charm against gambling, 10.34.8, the same *pāda* figures irrelevantly, or at least obscurely. The *pāda*, *devo na yaḥ savitā satyamanmā*, like the one just mentioned, applies primarily to Agni in 1.73.2; secondarily to *Soma* in 9.97.48; see under 1.73.2^a. We may note in the preceding examples that the tenth book looms as the gathering place of secondary *pādas*, quite in keeping with its aloofness from the main purpose of the hieratic hymns (see p. xvi, l. 3).

Again, the pada, *yahvī ṛtasya mātarā*, 'swift mothers of the cosmic order', is a standard formula applied to cosmic divinity pairs: to Night and Morn in the apṛī-stanzas, 1.142.7; 5.5.6 (probably also 9.102.7); to the two spheres of the world (Rodast) in 10.59.8. But in 9.33.5 the formula is changed to the plural, *yahvī ṛtasya mātarāḥ*, and applied loftily, yet secondarily, to the 'cows of prayer', *brahmīḥ*, who are the mothers of *ṛta* in the sense of 'sacrificial law', i. e., 'sacrifice'; see under 1.142.7^c. In 1.8.5 Indra's might is said to be as extensive as the sky, *dyāur na prathinā ḡavāḥ*; in 8.56(Val. 8).1, a dānastuti, the same pada figures loosely as an attribute of Dasyave Vṛka's generosity to sacrificing priests. In 1.35.10 Agni is implored to come hither kindly and helpfully, *sumṛīlkāḥ svavāñ yātv arvāñ*; if this were not a sort of formula the *tour de force* which makes it possible to address the same prayer to the Aṣvins' chariot in 1.118.11 would be greater than it really is. Very similarly in 7.61.1 Sūrya is said to look upon all beings, *abhi viçvāni bhuvanāni caste*, and the same power is transferred to the inanimate car of Indra-Agni in 1.108.1. Little better is the transfer of the epithet *jetāram aparājītam* 'unconquered conqueror', from Indra in 1.11.2, to a steed furnished by Agni in 5.25.6.

The pada, pari no (or vo) hetī rudrasya vr̥jyāḥ, 'May Rudra's missile spare us', and the like, 2.33.14; 6.28.7, is continued in the poetry and prose of the Vedic texts in a considerable variety of forms, making up the following list, the items of which may be placed by means of my Concordance:

pari no (no) rudrasya hetir vr̥naktu
 pari no hetī rudrasya vr̥jyāḥ (vr̥jyāt)
 pari tvā rudrasya hetir vr̥naktu
 pari vo rudrasya hetir vr̥naktu
 pari vo hetī rudrasya vr̥jyāḥ (vr̥jyāt)

At the base of these is probably an old rhythmic prose prayer which was freely adopted by poets and liturgists. Once, 7.84.2, occurs a parallel pada, much changed in form and sense: pari no heļo varuṇasya vr̥jyāḥ, 'may the wrath of Varuṇa spare us'. It is possible, of course, that the similarity of the two forms is accidental, the instinctive expression in similar words of similar thought. Yet I think it more likely that the Rudra version served as the pattern of the Varuṇa version. The pada, *guhā hitam guhyam gūlham apsu*, occurs thrice: in 2.11.5 it is applied to Vṛtra-Ahi, the dragon 'hidden in the waters'. But in 3.39.6 and in 10.148.2 this is no longer certain. If, in these two cases, it should finally turn out to refer to madhu or soma, its various uses surely are critically important; see its discussion under 2.11.4^d. In 4.36.1, anaçvo jāto anabhiçur ukthyāḥ (sc. rathāḥ), a wonderful car which the Ḫbhus have contrived for the Aṣvins is described as 'going without horses without bridle, a fit subject for song of praise'. In 1.152.5, anaçvo jāto anabhiçur arvā, 'a steed which is after all no horse', &c., imitates very secondarily and fantastically the previous pada; see under 1.152.5^e. I have reserved half a dozen or more cases of this sort to show (below, p. 578) how repeated padas are adapted with or without change from their primary use in connexion with a given divinity to a clearly marked

secondary use in connexion with another divinity whose case they fit badly, or not at all.

Verses containing figures of speech adapted to different situations.— The mass of these formulaic pādas which shift their meaning more or less may be studied in their proper places in the body of this work. At times the shift is simple and natural, so easy as to preclude judgement as to priority ; at other times the connexion and relation of the pādas are obscure and involve subjective, and therefore inconclusive criticism. They betray a rather surprising facility to adapt themselves to different connexions, and impress one occasionally as if the poets employed them as verse-fillers when they had nothing better to say that would go to make up the number of pādas requisite for a given stanza. Thus :

samudram iva sindhavah, 'as rivers to the sea' : of songs of praise which cause Indra to grow in strength, 8.6.35 ; of some which enters Indra, 8.92.22 ; 9.108.16.

samudrāyeva sindhavah, 'as rivers to the sea' : of songs going to Agni, 8.44.25 ; of bending under Indra's anger, 8.6.4.

samudra iva pīvate, 'swells as the sea' : of Indra's belly, 1.8.7 ; of a song of praise to Indra, 8.12.5. Cf. also under 8.3.4^b.

samudre na sindhavo yādāmānāḥ 'as streams uniting in the sea' : of wealth concentrated in Indra, 6.19.5 : the same pāda in a disturbed form in 3.36.7 (q. v.), of worshippers bringing soma to Indra.

āpo na pravatā yatiḥ, 'as waters go down a hill' : of the Kāṇvas' song, 8.6.34 ; of Indra's liberality, 8.13.8 ; of the flow of milk (gāvah), 2.24.2. Cf. nimnām na yanti sindhavah 5.51.7.

samudrām na saṁcarāṇe saṇiṣyavah. Obscure figure of speech in different applications, 1.56.2 ; 4.55.6.

vācṛā arṣantī payaseva dhenavah, 'like lowing kine they hasten with their milk (fluid)' : of sacrifices going to Soma, 9.77.1 ; of floods of water pouring into a stream, 10.75.4. Cf. 1.32.2.

vājayanto rathā iva, 'like chariots winning a race' : of songs of praise to Indra, 8.3.15 ; of soma libations 9.67.17.

yā parvateṣv osadhiṣv apsu, 'which are in the mountains, in plants, in the waters' : of riches contained in Agni, 1.59.3 ; of Soma's homesteads (dhāmāni), 1.91.4. Cf. AV. 2.31.5.

pareṣu yā guhyeṣu vratesu, 'which are in the highest secret laws' (obscurely mystic) ; of the seats of the Gods, 3.54.5 ; of the three Nirrtis (Goddesses of Destruction), 10.114.2.

upa sraṅveṣu bapsataḥ, 'in the jaws of the biter' : of a dog, 7.55.2 ; of soma consuming his ingredients, 8.72.11.

divi pravācayām kṛtah (or, kṛtam), 'made a theme of praise in heaven' : of the path of the Ādityas, 1.105.16 ; of Indra's heroic might, 2.22.4.

utsu deva hiranyayah '(thou art,) O god, a spring of gold' : of Indra as source of wealth, 8.61.6 ; of Soma's flow, 9.107.4.

anārāmbhaṇe tamasi praviddham, 'cast into bottomless darkness' : of Tugra's son, so treated by his father, 1.182.6 ; pra vidhyatam, 'cast ye into bottomless darkness', prayer to Indra and Soma to punish evil-doers, 7.104.3.

yadā te marto anu bhogam ānat, 'when a mortal has come to the enjoyment of thee' : in a hymn to Agni, 10.7.2 ; in praise of the horse at the horse-sacrifice, 1.163.7.

pari tmanā viṣurūpo jigāsi, 'by thyself thou goest about in diverse forms' : of Agni, 5.15.4 ; pari tmanā viṣurūpā jīgāti 'by herself she goes about in various forms' : of the sacrificial ladle (in its various shapes), ghṛtāci, &c. (sc. juhū), 7.88.1.

salakṣmā yad viṣurūpā bhavāti, 'that she who has the same character (origin) shall be as though of different kind' : in the dialogue between Yama and Yamī, 10.10.2 ; apparently quoted from the same dialogue, but of obscure application, 10.12.6.

iyarti vācam ariteva nāvam, 'lets go his voice as an oarsman his boat' : of a bird of omen, 2.42.1 ; of Soma, 9.95.2.

Verses ascribing creative or cosmic acts to the gods (Henotheism).—In the preceding cases repeated pādas betray their formulaic character in that they are established and freely handled as items of the poet's technique, used in more or less different connexions and ways. Such a pāda must originally have expressed but one idea; yet the various surroundings in which it appears manage to conform so well with the primary idea that we are rarely, if ever, able to say just how and when that idea arose. Another rather numerous class of repeated pādas is not very different, except that their original application, in the nature of the case, is even less easy to distinguish from their applied use. I mean the pādas which describe the larger creative or cosmic activities of the gods. Because the subject is every time a theoretically omnipotent god, we have no means of ruling him out from even the most extravagant ascriptions of these creative and cosmic powers. As is well known, the characters of the Vedic gods are as a rule made up of only a few essential traits, to which are added features, notably certain great cosmical functions, which they share with a number of other gods. We come here upon the theme which has been treated frequently under the name of 'henotheism'. I am quite of the opinion that the notion of henotheism is not to be taken very seriously in the Veda. In a literature which depends so largely upon liturgic setting, as the Rig-Veda unquestionably does, every god as he takes his turn in the ritual is *eo ipso*, for the time being, of prime importance. The gods are figures in the ritualistic drama; they are much more important collectively than singly.¹ Their collective qualities are therefore easily transferred to each individual in turn. They also for the most part have a long past, rife with the chances of obliterating their individual traits, and consequent assimilation to one another. The statement is made, in 8.36.4, that Indra is the progenitor of heaven and earth (janitā divo janitā prthivyāḥ); the same statement is repeated of Soma in 9.98.4. It is, of course, impossible that both should be the father of the same children; what is more, we must not take the statement too seriously in either case, as an ultimate and sincere verity of Vedic or Aryan cosmology. Almost any other god would do equally well²; such an assertion in the Rig-Veda is a mere manner of speaking. This seems to me to be brought out by the cumulative testimony of these cosmic or creative pādas, as we may call them for short.

List of verses mentioning creative or cosmic acts.—Here we have, first of all, the vacillating notions of the poets as to who established, begot, built, filled, or controlled the two cosmic hemispheres (rodasī, rajasī), or heaven and earth :

vi yas tastambha rodasī : of Pavamāna Soma, 9.101.15; . . . rodasī cid urvī, of Varuṇa, 7.86.1.
vi yo mame rajasī sukratūyā : of Sūrya, 1.160.4; . . . rajānsi amimita sukratūḥ, of Vaiṣṇava, 6.7.7. Cf. yo rajānsi vimame pārthivāni, of Viṣṇu, 6.40.13.

¹ Cf. Bloomfield, Religion of the Veda, p. 64.

² Cf. 2.40.1, somāpūṣanā . . . jananā divo jananā prthivyāḥ—As far as any general (in distinction from ritualistic) qualities are concerned, in cases of Indra versus Soma (Indu), Indra is generally entitled to precedence; see p. 615.

āpapruṣī pārthivāny uru rajo antarikṣam : of Sarasvatī, 6.61.11 ; ā paprāu pārthivām rajaḥ : of Indra, 1.81.5.

ā rodasi aprṇā (or, aprṇāj) jāyamānah : of Agni, 3.6.2 ; 10.45.6 ; of Vāīcavānara, 7.13.2 ; of Indra, 4.18.5.

āpaprīvān rodasi antarikṣam : of Agni, 1.73.8 ; of Sūrya, 10.139.2.

ā rodasi vṛṣabho roravīti : of Agni, 10.8.1 ; of Brhaspati, 6.73.1.

ubhe ā paprāu rodasi mahitvā : of Indra, 3.54.15 ; 4.16.5 ; of Sūrya, 8.25.18.

janitā divo janitā pṛthiviyāḥ : of Indra, 8.36.4 ; of Soma Pavamāna, 9.98.4. Cf. above, p. 575.

divaç ca gīnaç ca rājasi : of Varuṇa, 1.25.20 ; . . . rājathāḥ, of Indra and some other divinity, 5.38.3.

apratheyān pṛthivīm mātarām vi : of Aṅgirasaḥ, 10.62.3 ; aprathataṁ, &c., of Indra and Soma, 6.72.2. Cf. sa dhārayat pṛthivīm paprathae ca, of Indra, 1.103.2 ; 2.15.2.

paro divā para enā pṛthiviyāḥ : of Viçvakarman, 10.82.5 ; of Vāc, 10.125.8.

saṁ kṣonī sam u sūryam : (sc. dadhuḥ) of Maruts, 8.7.22 ; (sc. adhūnuta) of India, 8.52 (Vāl. 4).10.

Cosmic acts connected with the sun and heaven and light.—Next of divine attributes in scope and importance are those which ascribe to different gods the act of placing the sun in the sky ; illumining the spaces of the heavens (rocana) ; or dwelling in, or coming from the heavens or their shining regions : ā sūryām rohayaḥ (or, rohayo) divi : of Indra, 1.7.3 ; 8.89.7 ; of Pavamāna Soma, 9.107.7 ; of Agni, 10.156.4. Cf. 7.78.3, and also under 1.32.4² ; 6.44.23^b.

tvām sūryam arocayāḥ : of Indra, 8.98.2 ; yayā sūryam arocayāḥ : of Soma, 9.63.7.

viçvam ā bhāsi (or, bhāti) rocanam : of Uṣas, 1.49.4 ; of Sūrya, 1.10.4 ; of Indra, 3.44.4.

vibhrājā jyotiṣā svar agacho rocanām divaḥ : of Indra, 8.98.3 ; of Sūrya, 10.170.4.

divaç eid rocanād adhi : of Uṣas, 1.49.1 ; of Maruts, 5.56.1 ; of Açvins, 8.8.7.

tū rocanā divyā dhārayanta : of Ādityas, 2.27.9 : of Indra (with Ādityas), 5.29.1.

triṣṭi arocane divaḥ : of Viçvē Devāḥ, 1.105.5 ; of Soma in a hymn to Indra, 8.69.8. Cf. triṣṭiye prsthē adhi rocane divaḥ, of Soma, 9.86.27.

nāma triṣṭiye adhi rocane divaḥ : in a hymn to Viṣṇu and Indra, 1.155.3 ; to Pavamāna Soma, 9.75.2.

ubhā devā divisprāgā : of Indra and Vāyu, 1.23.2 ; of Açvins, 1.22.2.

saṁ sūryena rocase (or, rocate) : of Uṣas, 8.9.18 ; of Pavamāna Soma, 9.2.6.

ā yad yonim hiranyayam : (sc. sadathalī) of Mitra and Varuṇa, 5.67.2 ; (sc. sīdati) of Pavamāna Soma, 9.64.20.

madhye divah svadhyayā mādayante : of Pitaraḥ, 10.15.14 ; . . . mādayethe, of Indra and Agni, 1.108.12.

Control of the world and its creatures and its laws by the gods.—In another group of set padas different gods are placed in control of the world, or of particular parts of the world ; of its creatures, and of the races or clans of men ; of the sacrifice and divine law ; of the prosperity of gods ; and of universal power :

yasmin viçvāni bhuvanāni tashthuḥ : of Parjanya, 7.101.4 ; of Viçvakarman, 10.82.6. Cf. eko viçvasya bhuvanasya rājā, of Indra 3.46.2 ; 6.36.4.

sa retodhā vṛṣabhabhā çāyatnām : of Parjanya, 7.101.6 ; of a Tvaṣṭar-like god, 3.56.3.

viçvasya sthātūr jagato janitriḥ : of the Waters, 6.50.7 ; . . . jagataç ca gopāu, of Mitra and Varuṇa, 7.60.2 ; . . . jagataç ca mantavāḥ, of Viçvē Devāḥ, 10.63.8. Cf. 4.53.6.

dhartārā carṣaṇīnām : of Indra and Agni, 1.17.2 ; of Mitra and Varuṇa, 5.66.3.

samrajām carṣaṇīnām : of Agni, 3.10.1 ; of Indra, 10.134.1. Cf. dhartārām mānuṣīnām, of Agni, 5.9.3.

viçvā yaç carṣaṇīr abhi : of Indra, 1.86.5 ; of Agni, 4.7.4 ; 5.23.1.

yaḥ pañca carṣaṇīr abhi : of Agni, 7.15.2 ; of Pavamāna Soma, 9.101.9 ; yā, &c., of Indra and Agni.

vṛṣā sindhūnām vṛṣabha stiyānām : of Indra, 6.44.21 ; netā sindhūnām, &c., of Vāiçvānara, 7.5.2
 imāḥ ca nah prthivīm viçvadhadhāya upakṣeti hitamitro na rājā : of Indra, 3.55.21 ; devo na yaḥ
 prthivīm, &c., of Agni, 1.73.3
 urum yañāya cakrathur u lokam : of Indra and Viṣṇu, 7.94.4 ; of Agni and Soma, 1.93.6.
 agnir deveṣu patyate 8.102.9 ; indur deveṣu patyate 9.45.4
 tanturū tanuṣā pūrvyam : of Agni, 1.142.1 ; . . . pūrvyāṁ yathā vide, of Indra, 8.13.14
 yūyam rtasya rathyāḥ : of Ādityāḥ, 7.66.12 ; of Viṣe Devāḥ, 8.83.3. Cf. rtasya sāman (4.7.7,
 dhāman) ranayanta devāḥ 1.147.1; 4.7.7
 devo na yaḥ savitā satyamānā : of Agni, 1.73.2 ; of Pavamāna Soma, 9.97.48
 riū marteṣu vṛjinā ca paçyan : of Agni, 4.1.17 ; of Sūra, 6.51.2 ; of Sūrya, 7.60.2
 yudhā devebhyo varivaç cakartha : of Vāiçvānara, 1.59.5 ; of Indra, 7.98.3
 uru jyotiç cakrathur āryāya : of Aćvins, 1.117.21 ; uru jyotir janayann āryāya, of Vāiç-
 vānara, 7.5.6
 haste dadhāno naryā purūṇi : of Agni, 1.72.1 ; of Savitar, 7.45.1
 sadyo jañāno havyo babhūtha : of Agni, 10.6.7 ; . . . babhūva, of Indra, 8.96.21

Verses expressing more general ideas that befit a religious text.—In the preceding cases of repeated pādas the question of primary origin and secondary use suggests itself everywhere, and yet cannot, as a rule, be answered. It is therefore not surprising that there is a large stock of other, less personal verses which represent merely a habit of expressing a familiar or constantly needed idea in a fixed form. The expression, as a rule, fits one place about as well as another, and offers by itself no chronological indication of any kind. I mean the pādas in which are told the more general sentiments or desires that are likely to crop out in any religious poetry. They involve on the one hand the rhetoric that fits such a literature, on the other the large body of ideas that deal with the mutual relations that are imagined to exist between gods and men. Both of these tend to run in definite grooves, presenting results of much selection and old habit. At times such expressions border upon the yet more habitual or mechanical domain of the refrains (see Part 3, section 3).

A complete or perfect classification of repeated pādas of this sort is, from the nature of the case, impossible ; yet they group themselves largely in such a way as to bring out the main lines of thought which engaged the minds of the Vedic poets, in distinction from ritualistic and mythological conceptions. The following lists are to be supplemented at some points by those which have been treated above (pp. 571 ff.).

Piety and service of the gods

Pious men and households

ye eit dhi pūrva rtasāpa āsan, in the Lopamudrā hymn, 1.179.2 ; ye eit pūrva rtasāpah,
 10.154.4. Typical holy (sinless) saints of yore.
 rathāṁ na dhīrah svapā atakṣam (sc. stomam), 5.2.11 ; (sc. brahma), 5.29.15 ; . . . atakṣisuh
 (sc. vacām), 1.130.6. Skill of the poets in their praise of the gods. Cf. under 1.114.9* ;
 4.16.20* ; 6.67.10*.
 brahmā kas tāṁ saparyati (sc. indram), 8.64.7 ; brahmā ko vah saparyati (sc. marutah), 8.7.20
 ratnāṁ devasya savitir iyanāḥ, of a pious jāspati, 7.38.6 . . . iyanāḥ, of the Aṅgiras, 7.52.3
 tāṁ (7.94.5, tā) hi çāgvanta llate 5.14.3 ; 7.94.5
 naro yatra devayavo madanti 1.154.5 ; 7.97.1
 yat sunvate yajamānāya çikṣathah 8.59(Val. 11).1 ; . . . çikṣam 10.27.1

ya indrāya sunavāmety āha 4.25.4; 5.37.1

yajamānāya sunvate 5.26.5; 8.14.3; 17.10; 10.175.4; yajamānāya sunvataḥ 6.54.6; 60.15

sunoty ā ca dhāvati 7.32.6; sunuta ā ca dhāvataḥ 8.31.5. Cf. sunotā ca dhāvata AV. 6.2.1

juhota pra ca tiṣṭhata 1.15.9; 10.14.14

grāvā yatra madhuṣud ucyate bṛhat 10.64.15; 100.8

sutaḥ somaḥ parisiktaḥ madhūni 1.177.3; 7.24.3

priyah sūrye priyo agnā bhavāti, of a pious worshipper, in an Indra hymn, 5.37.5; in an

Agni hymn, 10.45.10

(esāin) sumnaṁ bhikṣeta martyah 8.7.15; 18.1

dācyāḥsam upa gachatam 1.47.3; 4.46.5

bibataṁ dācuṣo grhe 4.46.6; 49.6; 8.22.8

gantārā dācuṣo grhe 8.3.10; 5.5; 22.3

yena gachathāḥ sukṛto duroṇam 1.117.2; yenopayāthaḥ sukṛto, &c. 1.183.1

Gods as source of inspiration

somāpūṣaṇāv (6.52.16, agniparjanyāv) avatām dhiyām me 2.40.5; 6.52.16

īcānā pipyatām dhiyah 5.71.2; 7.94.2; 9.19.2

avīṣṭām dhiyo jīgṛtām purāṇdhīḥ 4.50.11; 7.64.5 = 65.5; 97.7

kratūm punita ānusāk 8.12.11; ... punata ānusāk 8.53 (Vāl. 5).6. Cf. kratūm punita ukthayam 8.13.1

dakṣāṇī sacanta útayāḥ, 'help of the gods attaches itself to pious solid work,' 1.134.2; 3.13.2

Barhis: spreading of the sacrificial straw as act of piety

strnīta barhir ānusak 1.13.5; strnanti, &c. 8.45.1; tistire, &c. 3.41.2

edām barhir yajamānāya sida 3.53.3; 6.23.7

stīrṇe barhiṣi samidhāne agnāu 4.3.11; 6.52.17

edām barhir sado mama 3.24.3; 8.17.1

idaṁ no barhir āsade 1.13.7; 8.65.6; 10.188.1

{ ā barhiḥ sīdatām narā (8.87.4, sumat) 1.47.8; 8.87.2, 4

{ sīdatām barhir ā sumat 1.142.7

āsadyāśmin barhiṣi mādayadhvam 6.12.13; ... mādayethām 6.68.11; ... mādayasva 10.17.8

mandāno asya barhiṣo vi rājasi 8.13.4; 15.5

janāśo vṛktabarhiṣal 5.23.3; 35.6; 8.5.17; 6.37; janāya vṛktabarhiṣe 3.59.9. Cf. 6.11.5.

Prayers and hymns: call upon the gods

adhi stotrasya sakhyasya gātā (10.78.8, gāta) 5.55.9; 10.78.8

imām stomaṁ juṣasva nah (8.43.16, me) 1.12.12; 8.43.16

stomo vāhiṣṭho antamāḥ 6.45.30; 8.5.18

upemāni suṣṭutini mama 8.5.30; 8.6

stomebhīr havanaçrutā (8.12.23, °çrutam) 6.59.10; 8.8.7; 12.23

ukthaṁ madaç ca çasyate 1.86.4; 4.49.1

mandasva dhitibhīr hitaḥ 8.60.4; 10.140.3

upa brahmāṇi ḡṇāvā imā nah 6.40.4; 7.29.2

upa brahmāṇi ḡṇutām giro (6.69.7, havām) me 6.69.4, 7

ḡṇutām jaritur havam 7.94.2; 8.85.4; ḡṇudhī, &c. 8.13.7

imā u su ḡṇudhī girāḥ 1.26.5; 45.5; 2.6.1

sa dhībhir astu sanītā 4.37.6; 8.19.9

siṣṭāsanto manāmahe 8.95.3; 9.61.11

devām martāśa útaye 3.9.1; 5.22.3; 8.11.6; ... útaye havāmahe 1.144.5

nāmāni oīd dadhīre yajñīyāni 1.72.3; 6.1.4

Cf. under 1.8.10^b; 17.2^b; 77.4^d; 8.12.10^a.

Soma-sacrifices and others

asya somasya pītaye 1.23.1; 32.1; 4.49.5; 5.71.3; 6.59.10; 8.76.6; 94.10-12

ā yātām somapītaye 4.47.3; 8.22.8

somapā somapītaye 1.21.3; 4.49.3

sutāvanto havāmahe 8.17.3; 51(Val. 3).6; 61.14; 93.30. Cf. under 1.84.9^b; 4.45.5^d.
 prayasvanto havāmahe 5.20.3; 7.94.6; 8.65.6
 imāṁ no yajñam ā gatam (9.5.8, gaman) 5.5.7; 9.5.8
 juśethāṁ yajñam iṣṭaye 5.78.3; 8.38.4
 juśethāṁ yajñam bodhatāṁ havasya me 2.36.6; 8.35.4
 yajñāśā vidhema namasā havirbhīḥ 2.35.12; 4.50.6
 çuci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ 1.121.5; 10.61.11
 Cf. also under 4.6.3^a.

Expiatory formulas and the like

Passages which deal with sin against the gods and its expiation begin to take on set forms in the Rig-Veda. In the later ritual literature this theme (prāyaç-citta) grows in importance and in definiteness of statement, as when, e.g., the expiatory stanza, RV. 4.2.14, starts a long train of similar products, TB. 3.7.12.3; TA. 2.31; 10.24; BDh. 2.4.7; 4.1.3¹. The following repeated pādas belong to this sphere; it would be an easy task to collect from the later mantras further parallels in large numbers; see Bloomfield, *The Atharva-Veda*, p. 83 ff., and especially note 3 at the bottom of p. 85:

yad vi āgāḥ puruṣatā karāma 7.57.4; 10.15.6. Cf. also 4.12.4.
 yat te (10.2.4, yad vo) vayam pramināma vratāni 8.48.9; 10.2.4
 yat sim āgāç cakrīmā tat su mṝlātu 1.179.5; . . . mṝlā 7.93.7. Cf. yat sim āgāç cakrīmā cīrathas
 tal 5.85.7
 sakhyām vā sadam id bhrātāram vā 5.85.7; . . . sadam ij jāspatiṁ vā 1.185.8
 (yad . . .) abhidrohaṁ manusyā̄ carāmasi 7.89.5; (yad . . .) abhidrohaṁ carāmasi 10.164.4
 yad vā ghā satyam uta yan na vidma 5.85.8; 10.139.5
 mā va eno anyakṛtaṁ bhujema mā tat karma vasavo yac cayadhve 6.51.7; mā vo bhujemān-
 yajātam eno mā tat karma, &c. 7.52.2. Cf. my *Vedic Concordance*, under anyakṛta-
 yāinaso, &c.
 ajāiṣmādyāśanāma cābhūmānāgasō vayam 8.47.18; 10.164.5
 pra ye minanti varuṇasya dhāma . . . mitrasya 4.5.4; pra ye mitrasya varuṇasya dhāma . . .
 minanti 10.89.8. Cf. under 1.24.10^c; 69.7^a; 7.47.3^c.
 tā no mṝlāta idṝge 1.17.1; 6.60.5; sa no mṝlātidṝge 4.57.1

Rivalry for the favour and presence of the gods

The marked notion that the gods cannot be in several places at the same time; that, therefore, their attendance upon one's own sacrifice must be secured by special cajolery, is an important Rig-Vedic theme. I have dealt with this recently in a sufficiently exhaustive manner in my paper 'On conflicting prayers and sacrifices', Johns Hopkins University Circulars, 1906, nr. 10, pp. 1049 ff. The following group of repeated verses and distichs bears directly upon this topic:

mā rīraman yajamānāśo anye 2.18.3; 3.35.5. Cf. 10.160.1, mā tvā yajamānāśo anye ni rīraman.
 mā vām anye ni yaman devayantah 4.44.5; 7.69.6
 asmākam astu kevalah 1.7.10; 13.10
 nānā havanta utaye 8.1.3; 15.12; 86.5
 yad indra prāg apāg udañ̄ nyañ̄ vā hūyase nr̄bhiḥ 8.4.1; 65.1

¹ Cf. the author, Johns Hopkins University Circulars, 1906, pp. 1064 ff.

yač chakrāśi parāvati yad arvāvati vṛtrahān 8.13.15; 97.4
 yan nāsatyā parāvati yad vā stho adhi turvače 1.47.7; . . . adhy ambare 8.8.14
 tirač cid aryāḥ savanā purūni 4.29.1; . . . savanā vaso gahi 8.66.12
 asme te santu sakhyā cīvāni 7.22.9; 10.23.7
 puruhūtaṁ puruṣutam 8.15.1; 92.2
 puruhūta janānām 9.52.4; 64.27
 indraḥ purū puruhūtaḥ 8.2.32; 16.7
 brahmā ko vāḥ (8.64.7, kātām) saparyati 8.7.20; 64.7

Protection of the gods in misfortune, against enemies, etc.

Getting over misfortune

apo na nāvā duritā tarema 6.68.8; 7.56.3
 atarīṣma tamasas pāram asya 1.92.6; 183.6; 184.6; 7.73.1
 tā (sc. duritā) tarema tavāvāśa tarema 6.2.11 = 6.14.6; 6.15.15
 svastibhir ati durgāni viçvā 1.189.2; 10.56.7
 sa (6.61.9, sā) no viçvā ati dviṣaḥ 5.20.3; 6.61.9

Protection and help in general

viçe janāya mahi ḡarma yachatam 1.93.8: 7.82.1
 ḡarma yachantu saprathāḥ 10.126.7; . . . sapratho yad Imahe 8.18.3
 asmabhyaṁ ḡarma bahulām vi yantana (6.51.5, yanta) 5.55.9; 6.51.5
 chardir yantam adābhyaṁ 8.5.12; 85.5
 pra no yachatād (8.9.1, prāsmāi yachatam) avṛkām prthu chardih 1.48.15; 8.9.1
 pra na spārhābir ūtibhis tiretam (7.58.3, tireta) 7.58.3; 84.3
 avāṇsy ā vṛṇīmahe 8.26.21; 67.4
 sakhitvām vṛṇīmahe (10.133.6, rabhāmahe) 9.61.4; 65.9; 10.133.6
 vṛṇīmahe sakhyāya 9.66.18; . . . sakhyāya priyāya 4.41.7
 sahasrīnbhir ūtibhiḥ 1.30.8; 10.134.4

Against plots, hostilities, and misfortune

mā naḥ . . . araruṣo dhūrtih prāṇāñ martyasya 1.18.3; 9.94.8
 pāhi dhūrter arāvnaḥ (7.1.13, araruṣo aghāyoh) 1.36.15; 7.1.13
 apaghanto arāvnaḥ 9.13.9; 63.5
 aghā aryā arātayah 6.48.16; 59.8
 mā no duḥcaṇīṣa īcata 1.23.9; 7.94.7; . . . īcata vivakṣase 10.25.7. Cf. 2.23.10.
 mā na (6.28.7, va) stena īcata māghaṇāsah 2.42.3; 6.28.7
 duḥcaṇāśāṁ martyām ripum 8.18.4; duḥcaṇo martyo ripuḥ 2.41.8
 apa sedhata durmatim 8.18.10; 10.175.2
 yo asmān ādidecati 9.52.4; 10.134.2
 nakiṣ tām karmāṇā naçat 8.31.17; 70.3
 mā no rīradhatām nide 7.94.3; 8.8.13
 bādhavaśa dūre (6.74.2, āre bādhethām) nīrtīm parācāliḥ 1.24.9; 6.74.2
 ārāc cid dveṣaḥ sanutar yuyoto (10.77.6, yuyota) 6.47.13 = 10.131.7; 10.77.6; ārāc cid dveṣo
 vīṣaṇo yuyota 7.58.6
 vy asmad dveṣo vitarām (6.44.6, yuyavad) vy añhah 2.33.2; 6.44.6
 viçvā apa dviṣo jahi 9.13.8; 61.28
 urvīm gavyūtīm abhayaṁ ca naś kṛdhī 9.78.6; . . . abhayaṁ kṛdhī naḥ 7.77.4
 pāṇī martyām riṣaḥ 1.41.2; 5.67.3
 arisyanṭah sacemahi 2.8.6; arisyanṭo ni pāyubhiḥ sacemahi 8.25.11
 prati sma deva risataḥ 7.15.13; 8.44.11
 arisṭāḥ sarva edhate 1.41.2; arisṭāḥ sa marto viçva edhate 10.63.13
 prāktād apāktād adbarād udaktāt (sc. abhi jahi rākṣasah) 7.104.19; paçcāt purastād adharād
 udaktāt (sc. pari pāhi) 10.87.21

Destruction of enemies

andhenāmitrās tamasa sacantām 10.89.15 ; 103.12
 viçvasya jantor adhamām cakāra 5.32.7 ; . . . adhamas padīṣṭā 7.104.16
 sāsahyāma prātanyataḥ 1.80.4 ; 8.40.7 ; 9.61.29 ; indratvotāḥ sāsahyāma, &c. 1.132.1
 abhi syāma prātanyataḥ 2.8.6 ; 9.35.3

Prayers for long life, offspring, prosperity, and liberal patronage

Long life

paçyema nu sūryam uccarantam 6.52.5 ; 10.59.4 ; jyok paçyāt (10.59.6, paçyema) sūryam uccarantam 4.25.4 ; 10.59.6
 prati (10.37.7, jyog jīvāḥ prati) paçyema sūrya 10.37.7 ; 158.5
 jyok ca sūryām dṛṣṭe 1.23.21 ; 10.9.7 ; 57.4
 prāyus tārīṣṭām nīrapāṇī mrkṣatām 1.34.11 ; 157.4
 tvām stoṣāma tvayā suvīrāḥ dṛāghīya āyuh prataram dadhānāḥ 1.53.11 ; 115.8
 viçvam āyur vy aṣṇavat 1.93.3 ; . . . aṣṇutāḥ 8.31.8 ; . . . aṣṇutām 10.85.42
 aganma yatra pratiranta āyuh 1.113.16 ; 8.48.11
 jīvema (10.85.39, jīvāti) caradaḥ cātam 7.66.16 ; 10.85.39
 sahasrasāvē pra tiranta āyuh 3.53.7 ; 7.103.10
 Cf. under 3.53.18^c ; 4.12.6^d ; 8.8.22^c ; 10.18.6^d ; 37.7^d.

Sons and servants

sa no rāsva suvīryam 5.13.5 ; 8.98.12
 suvīrāśo vidatham & vadema 1.117.25 ; 2.12.15 ; 8.48.14
 suvīryasya patayah syāma 4.51.10 ; 6.47.12 = 10.131.6 ; 9.89.7 ; 95.5
 bṛhad vadema vidathe suvīrāḥ. Refrain.
 dhiyā syāma rathyāḥ sadasāḥ 4.16.21 = 4.17.21 ; 56.4
 apatyasācam crutyān rārāth (1.117.23, rārāthām) 1.117.23 ; 6.72.5
 bhakṣīmahi prajām isam 7.96.6 ; 9.8.9
 cām no bhūtām (or bhava, or astu) dvipade catuspade 6.74.1 ; 7.54.1 ; 10.85.43, 44 ; 165.1

Goods and blessings in general

abhi viçvāni vāryā 9.42.5 ; 66.4
 viçvāni puṣyanti vāryam 1.81.9 ; 5.6.6 ; . . . puṣyasi vāryam 10.133.2
 vāñsvā no vāryā puru 8.23.27 ; 60.14
 içānām vāryānām 1.5.2 ; 24.3 ; içānā, &c. 10.9.5 ; Içe yo, &c. 8.71.13
 tvam içīṣe vasūnām (1.170.5, vasupate vasūnām) 1.170.5 ; 8.71.8
 viçvā vāmāni dhīmahi 5.82.6 ; 8.22.18 ; 103.5
 dhūksanta pipuṣuṁ isam 8.7.3 ; dhūksasva, &c. 8.54 (Val. 6).7 ; 9.61.15 ; dhūksasva pipuṣuṁ isam avā ca naḥ 8.13.25
 cresthām no dhehi vāryam (10.24.2, vāryām vivakṣase) 3.21.2 ; 10.24.2
 dadhad ratnāni dāçuse 4.15.3 ; 9.3.6
 vasu martāya dāçuse 1.84.7 ; 9.98.4
 pra no (10.45.9, tam) naya prataram vasyo acha 6.47.7 ; 10.45.9 ; pra no naya vasyo acha 8.71.6
 isam ürjaṁ sukṣitīm viçvam abhāḥ 10.20.10 ; 92.12

Wealth, especially in cattle and horses

rāyas posaṁ yajamānāya dhattam 8.59 (Val. 11).7 ; . . . dhehi 10.17.9 ; . . . dhāraya 10.122.8
 vayām syāma patayo rayinām 4.50.6, &c.
 rayin piçāṅgam bahulām vasīmahi (9.107.21, purusprāham) 9.72.8 ; 107.21
 vi no rāyo duro vṛdhī 9.45.3 ; 64.3

asme rayim ni dhāraya 1.30.32 ; 10.24.1
 İyānam rāya īmahe 6.54.8 ; 8.26.22 ; 53(Vāl. 5).1
 rayim gr̄natsu dhāraya (5.86.6, didhṛtam) 5.86.6 ; 8.13.12
 sa naḥ punāna (or, sa na stavāna) ā bhara (sc. rayim) 1.12.11 ; 8.24.3 ; 9.40.5 ; 61.6
 ṛbhūm ṛbhukṣaṇo rayim 4.37.5 ; ṛbhukṣaṇam ṛbhūm rayim 8.93.34
 arvadbhir (1.26.3, sa putrāir ; 10.147.4, makṣu sa) vājām bharate dhanā nr̄bhiḥ 1.64.13 ;
 2.26.3 ; 10.147.4
 mahāḥ sa rāya ēsate, 'he speedily arrives at great wealth', 1.149.1 ; 10.93.6
 purukṣuṇ viçvadhyasam 8.5.15 ; 7.13
 rayim dhattām vasumantām purukṣum 7.84.4 ; rayim dhattho, &c. 6.68.6 ; rayim dhatta, &c.
 4.34.10 ; rayim dhattām ḡatagvinam (1.159.5, vasumantām ḡatagvinam) 1.159.5 ; 4.49.4
 makṣu gomantām īmahe 8.33.3 ; 88.2
 gavāṁ posāṁ svac̄yam 1.93.2 ; 9.65.17
 uta no gomatiś īśāḥ 5.79.8 ; 8.5.9 ; 9.62.24
 gamēma gomati vṛaje 8.46.9 ; 51(Vāl. 3).5
 aćvāsā vājasā uta 9.2.10 ; aćvāsām vājasām uta 6.53.10
 rayim gomantām aćvinam 8.6.9 ; 9.62.12 ; 63.12 ; 67.6
 vṛajāḥ gomantām aćvinam 10.60.7 ; . . . aćvinām vivaksase 10.25.5
 aćvāvad gomad yavamat (9.69.8, yavamat suvīryam) 8.93.3 ; 9.69.8

Great or lasting fame

abhi vājām uta ḡravāḥ 9.1.4 ; 6.3 ; 51.5 ; 63.12
 varco dhā yajñavāhase 3.8.3 ; 24.1
 asme dhehi ḡravo bṛhat 1.9.8 ; 44.2 ; 8.65.9
 sa dhatte aksiṭi ḡravāḥ 1.40.4 ; 8.103.5 ; dadhāno aksiṭi ḡravāḥ 9.66.7
 asme bhadrā sāuṛgravasāni santu 6.1.12 ; 74.2
 asmadryak sām mīmīḥ ḡravānīśi 3.54.22 ; 5.4.2 ; 6.19.3
 aīsu dhā vīravād yačāḥ 4.32.12 ; 5.79.6
 ahūmahi ḡravasyavāḥ 6.45.10 ; 8.24.18 ; juhūmāsi ḡravasyavāḥ 8.52(Vāl. 4).4
 ḡravāḥ sūrībhyo amṛtaṁ vasutvanam 7.81.6 ; 8.13.12
 yačāc cakre asāmī ā 1.25.15 ; 10.22.2

Liberal patronage

coda rādho maghōnām 1.48.2 ; 7.96.2
 parṣi rādho maghōnām 8.103.7 ; 9.1.3
 patīn turasya rādhāsaḥ 6.44.5 ; patī, &c. 5.86.4
 kim aṅga radhṛacodanāḥ 8.80.3 ; . . . radhṛacodanām tvāhulī 6.44.10
 rakṣā ca no maghōnāḥ pāḥi sūrīn 1.54.11 ; 10.61.22
 uta trāyasya gr̄nato maghōnāḥ 10.22.15 ; 148.4

Figures of Speech and Formulas

A considerable number of similes, either extending over an entire pāda, or occupying most of it, have become set formulas repeated one or more times. I have treated a number of these above (p. 574) by way of illustrating the different surroundings and connexions in which such a formulaic pāda may be encased. In this rubric pādas which involve figures of speech are gathered together as fully as possible. Especially noticeable is the group of pādas which describe ready motion or action by the simile of waters on the way to the sea ; or waters going down a hill ; or, again, those which compare abundance with the ocean itself :

samudram iva sindhavāḥ 8.6.35 ; 92.22 ; 9.108.16
 samudrāyeva sindhavāḥ 8.6.4 ; 44.25
 samudra (10.62.9, vi sindhur) iva paprathē 8.3.4 ; 10.62.9

samudre na (3.36.7, samudreṇa) sindhavo yādamānāḥ 3.36.7 ; 6.19.5

samudraṁ na saṁcarāṇe sanīṣavāḥ 1.56.2 ; 4.55.6

āpo na pravatā yatiḥ 8.6.34 ; 13.8 ; 9.24.2. Cf. 9.17.1

samudra iva pīvate 1.8.7 ; 8.12.5

Cf. also under 6.44.20^b.

The following contains the pādas which are largely taken up with poetic figures of speech of considerable variety of theme ; and contains, in addition, quite a group of statements which have assumed a marked formulaic character.

Various similes

gāvo na yavasesv ā 1.91.13 ; 8.92.12. Expression of delight.

raṇan gāvo na yavase 5.53.16 ; 10.25.1. Expression of delight.

vatsaṁ gāvo na dhenavaḥ 6.45.28 ; vatsaṁ jātaṁ na dhenavaḥ 9.100.7 ; gāvo vatsaṁ na mātarāḥ 9.12.2. Expression of motherly love.

vatsaṁ saṁcīvarīr yathā 8.69.11 ; 9.14.3. Expression of motherly love.

saṁ I vatsaṁ na mātrbhiḥ 9.104.2 ; saṁ vatsa iva mātrbhiḥ 9.105.2 ; saṁ vatsaśo na mātrbhiḥ 8.72.14. Expression of motherly love.

agne vatsaṁ na svāsareṣu dhenavaḥ 2.2.2 ; abhi vatsaṁ, &c. 8.88.1. Expression of motherly love.

indra vatsaṁ na mātarāḥ 6.45.17 ; 8.95.1. Expression of motherly love.

vadhūyur iva yoṣaṇām 3.52.3 = 4.32.6 ; 3.62.8. Expression of longing.

indraīn (9.84.2 induḥ) siṣṭaky usasām na sūryah. Expression of longing.

jāyeva patya uṣati suvāsāḥ 1.124.7 ; 4.3.3 ; 10.71.4 ; 91.13. Expression of longing.

agne paṇur na yavase 5.9.4 ; 6.2.9. Simile for Agni's voracity.

hānsā iva crenīcō yatante, of array of horses in aqvastuti, 1.163.10 ; . . . yatānāḥ, of sacrifice posts, 3.8.9. Expression of orderly array.

mygo na bhīnah kucara girīsthāḥ 1.154.2 ; 10.180.2. Expression of majestic power.

dyāur na prathīnā ḡavāḥ, 'might extensive as the heavens', 1.8.5 ; 8.56 (Vāl. 8).1. Expression of wide power or scope.

vayā ivānu rohate, grows like the branch of a tree, or 'like a lusty youth' (?), 2.5.4 ; 8.13.6. Expression of easy prosperity.

vājayanto rāthā iva, 'like chariots winning a race', 8.3.15 ; 9.67.17. Expression for success.

Cf. vājayantam ava rātham, 5.35.7, and bhujyūm vājesu pūrvyam (sc. rātham), 8.22.2.

taṁ arvantaṁ na sānasim, 'him like a successful racehorse', 4.15.6 ; 8.102.12. Expression for attention to God Agni by his worshippers.

sīdaṁ chyeno na yonim ā 9.61.21 ; 65.19 ; ḡyeno na yonim āsādat 9.62.4 ; . . . yonim ghṛta-vantam āsādam 9.82.1. Comparison of soma in its vat with an eagle in its nest.

arān na nemih pari tā bhuhvā (1.141.9, paribhūr aṣayathāḥ) 1.32.15 ; 141.9. Expression for enfolding protection.

rāthām na dhīraḥ svapā atakṣam (1.130.6, atakṣiṣuḥ) 1.130.6 ; 5.2.11 ; 29.15. Complacent estimate of the compositions of poets.

miḥe septir na vājayuḥ 9.106.12 ; 107.11. Comparison of soma with a racehorse.

Miscellaneous statements which have assumed a formulaic character

sā no duḥiyad yavaseva gatvī sahasradhārā payasā mahī gāuḥ 4.41.5 ; 10.101.9. Description of dhi, 'pious thought'.

ṛtasya sāman (4.7.7, dhāman) rāṇayanta devāḥ 1.147.1 ; 4.7.7. Expression of the gods' delight in cosmic or ritualistic law. Cf. yūyam ḡtasya rāthyāḥ, of Ādityas and Viṣvē Devāḥ, 7.66.12 ; 8.83.3.

anyasyā vatsaṁ rihiṭi mīmāya kaya bhuvā ni dadhe dhenur ūdhaḥ 3.55.13 ; 10.27.14. Cosmic-mystic expression.

ko addha veda ka iha pra vocat 3.54.5 ; 10.129.6. Cosmic-mystic expression. Cf. ka iṁ dadarṣa ka iha pra vocat 10.10.6.

kiṁ svid vanam̄ ka u sa vṛksa asa yato dyāvāprthivī niṣṭataksuḥ 10.31.7; 81.4. Cosmic-mystic expression.

prati vām̄ sūra udite 7.66.6; ... udite vidhema 7.63.5; ... udite sūktsiḥ 7.65.1. Designation of morn-tide.

yad adya sūra udite 7.76.4; 8.27.21; yad adya sūrya udyati 8.27.19. Designation of morn-tide. aktor vyuṣṭā paritakmyāyah (6.24.9, paritakmyāyām) 5.30.13; 6.24.9. Designation of morn-tide.

madhyam̄dina uditā sūryasya 5.69.3; 76.3. Expression for times of the day.

madhvā cōtānti abhito virapcam : of wells, 4.50.3; of Parjanya's buckets, 7.101.4. Designation of abundance.

gobhir aṣebhir vasubhir hiranyāḥ (10.108.7, nyṛṣṭah) 7.90.6; 10.108.7. Description of abundant wealth in charge of gods, or demons.

utso deva hiranyayāḥ, 'thou art, O god, a spring of gold', 8.61.6; 9.107.4. Description of abundance.

udneva kočam̄ vasunā nyṛṣṭam 4.20.6; kočam̄ na pūrṇam̄ vasunā nyṛṣṭam 10.42.2. Description of fullness.

indrāya somam̄ susutam̄ bharantah : of rivers bringing soma to Indra, 3.36.7; ... bharantih, of waters bringing soma to Indra, 10.30.13. Expressions for treating soma with water.

sakām̄ sūryasya raçmibhīḥ 1.47.7; 137.2; 5.79.8; 8.101.2. Expression for divine brilliance.

viçvā adhi ḥriyo dadhe 2.4.5; ... ḥriyo 'dhita 10.127.1; ... ḥriyo dhiṣe vivakṣase 10.21.3. Expression for divine loveliness.

viçvā rūpāny āvīcan 7.55.1; 8.15.3; 9.25.4. Expression for divine pervasiveness.

Cf. also under 1.23.15^a; 24.10^a; 30.21^a; 83.1^a; 129.2^a; 9.92.6^a.

Repetitions relating to the gods

The culminating circumstance in Rig-Veda repetitions is their relation to the individual gods. The phenomena present themselves under two main aspects, one about as important as the other. First, identical or nearly identical pādas, distichs, or stanzas are used two or more times of the same god, but of no other god. Secondly, the same kind of units may be used of different gods.

Repetitions relating to one and the same god.—As regards the first class, there is frequently no reason why the same expression should not be employed with one god as well as another. For example, vānsvā no vāryā puru is addressed to Agni only, 8.23.27; 60.14; in like wise, devam̄ martāsa ṫtaye (havāmahe, or the like) to the same god, 1.144.5; 3.9.1; 5.22.3; 8.11.6. It is a mere accident that these pādas are not used, e.g., in connexion with Indra; they fit him just as well. In most cases, however, the pādas repeated in the service of a particular god present themselves as salient and standard expressions of his particular character and activity, in distinction from other gods. They are, as it were, his Leit-motifs, in the Wagnerian sense. We can tell from the pāda itself what god is meant; an occasional infringement is in the nature of an oddity. So, e.g., the testimony of the pāda, agne devān iha vaha, 1.12.3, 10; 15.4, is not needed to show that the following pādas belong to Agni:

sa devān̄ eha vakṣati 1.1.2; 4.8.2

a devān̄ vakṣi yaksi ca 5.26.1; 6.16.2; 8.102.16

devān̄ a vitaye vaha 5.26.2; 7.16.4

In the same way we know that Agni is the subject of havyavāham amartyam, 3.10.9, &c.; or of yajisṭho havyavāhanah and the like in 1.36.10, &c.; or of

devebhyo havyavāhana in 3.9.6, &c. It comes, therefore, in the nature of a surprise to find the pāda devebhyo havyavāhanāḥ apparently attributed to Indra in 10.119.13; see under 3.9.6.

Indra's character is particularly marked on account of the feats which he performs, and the names of the demons which he slays. I have been tempted to write what would be an approximately complete history of Indra in passages repeated one or more times, but have refrained because the classified list of his double or multiple pādas given below (pp. 592 ff.) speaks for itself; see especially under the heading, 'Indra as demiurge and cosmic power', on p. 593. The most conspicuous and at the same time most monotonous mass of repetitions is in the ninth book, the collection of pavamāna-stotras; here practically every important statement about the preparation of the drink and cult of the god Soma is repeated *ad nauseam*. This is so because the ninth book is the collective Soma-book of all the Vedic Rishis fused by the redactors into a single corpus,¹ to be recited by the udgātars. Either the ritual aspect of these hymns was so obvious and compelling as to override any other consideration; or, the hymns themselves, being associated with the traditional Rishi families only to a minor extent, and in a confused manner, resisted attempts at profitable historical arrangement. See Ludwig, *Der Rig-Veda*, vol. iii, p. 43; Oldenberg, *Prol.* p. 249 ff.; Geldner, *Ved. Stud.* iii. 99; and below, p. 644.

Other gods have their salient pādas repeated in proportion to the number of hymns devoted to their service. So particularly the Ačvins, because of their wonderful deeds; the Maruts, because they are the most picturesque of the multiple gods; Uśas, because of her very own grace and beauty which just miss quite covering up the angularity of her ritual skeleton.² To a lesser extent the old Ādityas, with Mitra and Varuna at their head, because their abstract and ethical qualities are not plastic, and tend to be stated in the same words. Even the few hymns to the Rbhus speak in formulaic pādas of their very fine magic work³ as contrivers of all sorts of wonderful objects. The repeated pādas are the vertebrae of the bodies of the gods.

Repetitions relating to different gods.—On the other hand, identical or nearly identical pādas are attributed to different gods. In the main this touches their character and their ritual treatment at points where they are naturally alike, similar, or indifferent. No comment is needed in regard to the use, e.g., of the pādas, Içānam vāryānām in connexion with Indra, 1.5.2; with Savitar, 1.24.3; Içāna vāryānām with the Waters, 10.9.5; Içe yo vāryānām with Agni, 8.71.13; or, Içānam rāya īmahe with Puṣan, 6.54.8; with Vāyu, 8.26.22; with Indra, 8.53(Val. 5).1. Such, and many similar statements fit every Vedic god, clear up to the abstract Hiranyagarbha-Prajāpati to whom is addressed in

¹ Cf. the pointed expression, 9.67.31, 32, pāvamāniḥ . . . ṣibhiḥ saṁbhṛtaḥ rasam.

² See Bloomfield, *Religion of the Veda*, pp. 66-75.

³ Cf. their nivid, ÇÇ. 8.20: . . . viṣṭvi svapasaḥ, karmaṇā suhastāḥ, . . . ḡamyā ḡamīṣṭhāḥ, ḡacaya ḡacīṣṭhāḥ . . . citrāq citrābhīr ūtibhiḥ.

10.121.10 the frequent prayer, 'may we be lords of riches'! (vayaiḥ syāma patayo rayinām). Or, again, it is natural to say of both Uṣas and Sūrya that 'they create light for all the world', jyotiḥ viçvasmāi bhuvanāya kṛnyati (kṛnyan), 1.92.4; 4.14.2. I have shown above (pp. 575 ff.) that the broader cosmic activities are, according to settled Vedic habit of thought, attributed to many of the gods in turn. E.g. Indra, Agni, and Pavamāna Soma each places the sun in the sky. We may regard it as a principle, that the application of the same pāda to different gods, when general ideas of any sort are involved, does not signify anything in Vedic interpretation or criticism beyond the fact that the gods are felt, syncretically, to be a good deal of one and the same sort. Bergaigne's interesting theory about the mythic identity in heaven of Agni and Soma, in distinction from their material and ritualistic individuality upon earth (*La Religion Védique*, i. 165 ff.), does not derive much aid and comfort from the repeated pādas which concern the two gods.¹ They are not very numerous, and they are precisely of the sort spoken of just now: general, broadly cosmic, or rhetorical; see p. 612, below. At most we may remember that both are mighty gods; are brilliantly luminous²; have descended from heaven; and are the main factors in the ritual. It is therefore natural that they should be correlated, and that their correlation should at times be exaggerated beyond the point of intrinsic fitness.

Some nice points of Vedic criticism, especially as regards relative date, attach themselves to pādas repeated in connexion with different gods. The mechanical imitativeness, and the tangle of ideas which, I am sure, had become habitual with the Vedic poets even before the time of the Rig-Veda redaction, comes out very strongly in these transfers from god to god. In the body of this work many repeated passages definitely show these qualities in one of the parallel forms; in many others we suspect it without being able to render clear proof.

Repetitions containing similes based on verses containing direct statements.—This matter has been alluded to above (p. 574); it may be well to illustrate it by additional examples, and in connexion with a variety of gods involved. Thus particularly it is interesting to observe that the poets occasionally compare one god with another in such a way that the original and the compared are clearly distinguished: the compared is palpably secondary. The statement is made three times that 'Savitar has placed a light or beacon on high':

ūrdhvāṁ bhānum savitā devo aśret 4.13.2; 7.72.4

ūrdhvāṁ ketum savitā devo aśret 4.14.2

If, now, we find the statement about Agni, that he 'like Savitar has placed a light on high':

ūrdhvāṁ bhānum savitēvāśret 4.6.2

there can be no doubt that this pāda is patterned after the other three.

¹ Cf. under 1.95.8^a.

² Cf. ḡardhan tamānsi jighnase, of Agni 8.43.32; of Soma 9.61.19. In 9.96.17^b Soma as vahni is assimilated to Agni, but so are other gods.

In 1.73.3 it is declared that Agni like a god, nourishing all beings, dwells upon the earth, &c., *devo na yaḥ pr̄thivīm viṣvadhāya upakṣeti*, &c. This, of itself, would pass well enough, that is to say, without arousing any kind of critical alertness. Yet we might note how bathetic is the statement that Agni does anything at all *like a god*. For in the Rig-Veda Agni is *himself a god*. We find, however, the same statement without comparison made in regard to Indra in 3.55.21, *imāṁ ca nāḥ pr̄thivīm viṣvadhāya upakṣeti*, &c. At once it is clear that the deva with whom Agni is compared is the deva *par excellence*, Indra, the god and king. For this and other reasons, which may be studied under 1.73.3, the latter stanza betrays itself as an imitation of 3.55.21.

An excellent example is furnished by the relation of 5.80.6 to 6.50.8. In the latter stanza it is stated that Savitar unfolds treasures for the pious like the face of Uṣas, *yo . . . uṣaso na pratikām vyūrṇute dāçuse vāryāṇi*. The comparison is rather forced; the poet is reminded of Uṣas' brightness, because he has in very fact borrowed the pāda, *vyūrṇute dāçuse vāryāṇi*, from the Uṣas stanza 5.80.6, *vyūrṇvati dāçuse vāryāṇi*.

Another case of this sort is involved in the relation of 9.101.7 to 8.31.11 (q. v.), where Soma is boldly assimilated to Pūṣan by means of a pāda borrowed from the sphere of Pūṣan. Cf. my remark on *çr̄nviṣe* under 4.19.5^d.

Verses clearly transferred from one god to another.—We may now illustrate, by additional examples, the transfer of pādas from god to god, as part of the broader chapter of transfer of pādas from primary to secondary use (cf. above, p. 573).

In 3.10.9 the inspired Seers when they have awakened are said to kindle Agni, *tam tvā viprā vipanyavo jaγr̄vānsah sam indhate*. In 1.22.21 the same statement is made, except that Visṇu's highest step is substituted for Agni: *tad viprāsō vipanyavo jaγr̄vānsah sam indhate* (sc. viṣṇor yat paramām padam). Without doubt 3.10.9 is primary; see under 1.22.21^{ab}.

Agni is said to irradiate or rule the sacrifice, *rājantam adhvāraṇām*, 1.1.8; 45.4; *samrājantam adhvāraṇām*, 1.27.1. The epithet *rājantāv adhvāraṇām*, attributed to the Aćvins in 8.8.18, is secondary. See under 1.1.8^a where are discussed the relative dates of all three forms of the pāda.

In 6.66.1, in a stanza to the Maruts, we have the statement, *sakṛc chukram duduhe pr̄çnir udhah*, 'but once did Pr̄çni milk her bright udder'. I have spoken of the tangled sophistry of some Vedic ideas. The change certainly hits the author of 4.3.10. This is addressed to Agni, *vṛṣā çukram duduhe pr̄çnir adhah*, 'he a bull, a Pr̄çni, milks his bright udder'; see under 4.3.10^d.

In 5.15.4 Agni is described in the fitting pāda, *pari tmanā viṣurūpo jigāsi*, 'of thyself thou goest about in various shapes'. In 7.84.1 we have essentially the same pāda, *pari tmanā viṣurūpā jigāti*, attributed to the *ghṛtāci* (sc. juhū), the personified sacrificial ladle. I have explained how the ladle may be regarded as of many shapes, and pointed out that the pāda involving this statement is pretty certainly patterned after the Agni pāda; see under 5.14.4^d.

In 6.49.10 the Rudra pāda, bṛhantam ṛsvam ajaram susumnam, is adapted from the Indra pāda, bṛhantam ṛsvam ajaram yuvānam, 3.32.7; 6.19.2; see under 3.32.7^b.

In 5.83.1 the pāda, stuhi parjanyaṁ namasā vivāsa, requires no commentary; the parallel pāda, 8.96.12, stuhi susṭutim namasā vivāsa, is clap-trap. Cf. my Religion of the Veda, p. 206.

Three classes of repetitions relating to the gods.—The repeated pādas that concern the gods may be primarily and roughly classified under three heads, according as their theme is one or two or more divinities. Thus:

Class A: Repetitions relating to the same god or group of divinities (p. 589).

Class B: Repetitions relating to two different gods or groups of divinities (p. 610).

Class C: Repetitions relating to more than two divinities (p. 631).

As regards the first class, the repetitions naturally bring out the commoner conceptions of the gods—what we may call the average conceptions. In the case of gods of many hymns, especially Agni, Indra, and Soma, the repeated materials are classifiable in accordance with these gods' most familiar traits, and they present a fairly complete Rig-Vedic portrait of these gods. As regards the third class, namely, the repeated pādas which are applied to more than two divinities, they tend to colourless formulaic statements applicable to the gods in general. They illustrate in a conspicuous manner the syncretism of Vedic mythologic ideas, but they are rarely of critical importance. As regards the second class, namely, the pādas which belong to two gods alone, they occur in large numbers, and establish relations between almost any two mentionable Rig-Vedic personalities. This class, on the one hand, illustrates, like the preceding, the enormous mix-up of mythological ideas in the Rig-Veda; on the other, it challenges in many cases judgement as to priority of the ideas involved (see above, p. 587). The question often asked, and not always answered, is, which of the two divinities concerned is the primary subject of a given statement, and which the secondary. Occasionally the question arises whether an entire class of statements belongs originally to one god or another. So in the list, Agni and Indra (p. 611) there are a considerable number of repeated pādas which exhibit both gods, in the same words, as warlike and victorious. Is this equally natural for both gods, or have the qualities of the true war-god Indra in some measure been transferred to Agni? The second alternative is, of course, more probable. My collections present the raw materials for the consideration of such questions, but I have restricted my own conclusions, in the main, to exceptionally clear cases, which, being stated in the body of the work, are not here repeated.

CLASS A: REPETITIONS RELATING TO THE SAME GOD OR GROUP OF DIVINITIES¹**Agni**

The repetitions concerning Agni alone number nearly 200. They present a fairly complete account of the character of the god in the Rig-Veda, and may be arranged as follows: Agni as burning, shining, consuming, and pervading fire; Agni as mediator and messenger between men and gods; Agni as embodiment of priesthood; Agni as oblation-bearer and leader of the sacrifice; mythological and cosmic aspects of Agni; Agni as protector and enricher of men; Agni as recipient of praise and sacrifice.

Agni as burning or shining or consuming or pervading fire

tasmāi pāvaka mṛlaya 1.12.9; 8.44.28
 sa nah pāvaka dīdivaḥ 1.12.10; . . . dīdihi 3.10.8
 çuciḥ pāvaka vandyāḥ 2.7.4; . . . pāvaka idyāḥ 7.15.10
 çīram pāvakaçociṣam 3.9.8; 8.43.31; 102.11; . . . °çociṣam vivakṣase 10.21.1
 revan nah çukra dīdihi dyumad pāvaka dīdihi 5.23.4; 6.48.7
 agne çukreṇa çociṣā 1.12.12; 10.21.8. Cf. under 1.12.12.
 ajasreṇa çociṣā çoçucac chuce 6.48.3; . . . çociṣā çoçucānah 7.5.4
 ud asya çocir asthāt 7.16.3; 8.23.4
 ad asya vāto anu vāti çociṣā 1.14.8.4; 7.3.2
 tiras tamāñsi darcataḥ (8.74.5, darcatam) 3.27.13; 8.74.5
 tiras tamo dadṛṣe ürmīyāś ā 6.48.6; . . . dadṛṣe rāmyāñam 7.9.2
 samidhā jātavedase 3.10.3; 7.14.1
 stīrṇe barhiṣi samidhāne agnāḥ 4.6.4; 6.52.17
 āvīḥ svar abhavaj jāte agnāḥ 4.3.11; 10.88.2
 kṛṣṇām ta ema ruçadūrme ajara 1.59.4; . . . ema ruçataḥ puro bhāḥ 4.7.9
 saṁiḥ yo vanā yuvate çūcidan 7.4.2; . . . yuvate bhasmanā datā 10.115.2
 agne paçur na yavase . . . dagdhāsi vanā 5.9.4; . . . yavase . . . vanā vr̄çanti çīkvasaḥ 6.2.9
 tepāno deva rakṣaṣaḥ (8.102.16, çociṣā) 8.60.19; 102.16
 viçvataḥ paribhūr asī 1.1.4; 45.4
 Cf. also under 3.10.8^b; 27.4^b; 4.2.20^a; 10.5^a; 6.7.7^b.

Agni as mediator and messenger between men and gods

agne devāñ ihā vaha 1.12.3; 10.15.4
 ā devāñ vakṣi yakṣi ca 5.26.1; 6.16.2; 8.102.16
 sa devāñ eha vakṣati 1.1.2; 4.8.2
 devāñ ā vitaye vaha 5.26.2; 7.16.4
 ā devāñ somapatiye 1.14.6; 6.16.44
 devebhīr havyadātaye (ā gahi, or, ā yāhi) 5.26.4; 51.1
 devatrā havyam ohiṣe 1.128.6; . . . ohiṣe 8.19.1 (the gods through Agni as agent)
 devārī ā satsi barhiṣi 1.12.4; 5.26.5; 8.44.14
 anuṣvadham ā vaha mādayasva 2.3.11; 3.6.9
 devo devān yajatv agnir arhan 2.3.1; 10.2.2
 ilito agna ā vahendram citram iha priyam 1.142.4; 5.5.3

¹ Pādas repeated in the interest of one god, but employed also with some other god are not listed here. They are few and insignificant, and may be readily supplied from the second general class: Repetitions concerning two different gods or groups of divinities (pp. 610 ff.).

agne dūto viçām asi 1.36.5; 44.9
 yad agne yāsi dūtyam 1.12.4; 74.7
 cikītvān daiyavān janam 6.52.12; 8.44.9 Cf. under 4.7.8^d.
 dūtarān kṛṇvān ayajanta havyāḥ (10.122.7, mānuṣāḥ) 5.3.8; 10.122.7
 tvām viçve sajōṣaso (8.23.18, viçve hi tvā sajōṣaso) devāśo dūtam akrata 5.21.3; 8.23.18
 vahnir asā viduṣtarāḥ 6.16.9; 7.16.9.
 vahnīn devā akṛṇvata 3.11.4; 7.16.2
 te devī havis adanty āhutam 1.94.3; 2.1.13. Cf. 2.1.14.
 agnir havyā suṣūdāti devo deveṣu medhīrah 1.105.14; 142.11; agnir havyāni sisvadat 10.188.10
 agne havyāya voḥhave 1.45.6; 3.29.4
 havyavāham amartyam 4.8.1; 8.102.17; . . . amartyām sahovṛdham 3.10.9
 havyavāl agnir ajarač canohitaḥ 3.2.5; . . . ajaraḥ pitā naḥ 5.4.2
 yajīṣṭham havyavāhana 1.36.10; 44.5; yajīṣṭho havyavāhanaḥ 7.15.6; yajīṣṭham havyavāhana 8.19.21.—Cf. also under 1.1.5^c; 12.1^a; 5.1.11^d; 7.11.2^a.

Agni as embodiment of the priesthood

Agni as Hotar

tvām hotā manurhitaḥ 1.14.11; 6.16.9
 agnīn hotāram īlate 6.14.2; . . . īlate vasudhitim 1.128.8; . . . īlate namobhīḥ 5.1.7
 hotāram tvā vṛṇīmahe 5.20.3; 26.4; 8.60.1; 10.21.1
 hotāram viçvavedasam 1.12.1; 36.3; 44.7
 hotāram carṣaṇīnām 1.127.2; 8.23.7; 60.17
 hotā mandrataṁ viṣi 5.22.1; 8.71.11
 vīpṛam hotāram adruham 8.44.10; . . . hotāram puruvāram adruham 6.15.7
 mandrām hotāram uciyo yajīṣṭham 7.10.5; . . . uciyo namobhīḥ 10.46.4
 hotāram agnīn manuṣo ni sēdūr namasyanta (5.3.4, daçasyanta) uciyāḥ cañsam āyoh 4.16.11; 5.3.4
 hotāram satyayajam rodasyoh 4.3.1; 6.16.4
 yo martyeṣv amṛta ṛtāvā . . . hotā yajīṣṭhal 1.77.1; 4.2.1
 hotā devo amartyaḥ 3.27.7; 8.19.24.—Cf. also under 1.13.4^c; 3.9.9^d; 5.3.4^c.

Agni as Rtvij

tvām yajñeṣv rtvijam 3.10.2; 10.21.7
 ny agnīn jātavedasam, dadhātā devam rtvijam 5.22.2; 26.7

Agni as Purohita

yajñasya ketum prathamān purohitam 5.11.2; 10.122.4
 agnir (10.150.4, agnir devo) devānām abhavat purohitah (10.110.11, purogāḥ) 3.2.8; 10.110.11; 150.4
 agnīn sumnāya dadhīre puro janāḥ 3.2.5; 10.140.6

Agni as oblation-bearer and leader at the sacrifice

agne rathīr adhvārāṇām 1.44.2; 8.11.2
 agnīn yajñeṣu pūrvyam 8.23.22; 39.8; 60.2; 102.10. Cf. under 3.11.3^b; 8.11.1^c.
 yajīṣṭham mānuṣe Jane 5.14.2; 10.118.9
 yajīṣṭham tvā . . . vīprebhīḥiṇiukra manmabhīḥ 1.127.2; yajīṣṭho . . . īdyo vīprebhīḥiṇiukra manmabhīḥ 8.6.3
 sa no yakṣad devatātā yajīyān 3.19.1; 10.53.1
 viçām agnīn svadhvaram 5.9.3; 6.16.4^c
 hotrābhir agnir manuṣāḥ svadhvāraḥ 2.2.8; 10.11.5
 svadhvāra kṛṇuhi jātavedaḥ 3.6.6; 7.17.3; svadhvāra karati jātavedaḥ 6.10.1; 7.17.4
 priyām cetiṣṭham aratiṁ svadhvaram 7.16.1; . . . aratiṁ ny eriye 1.128.8
 asya yajñasya sukratūm 1.12.1; 8.19.3. Cf. under 1.31.5^c.
 semaṁ no adhvāraṁ yaja 1.14.11; 26.1

veśi hy adhvaryatām 4.9.5; 6.2.10

veśi hotram uta potram yajatra (10.2.2, janānām) 1.76.4; 10.2.2

hotā (8.60.3, mandro) yajistho adhvarev idyah 4.7.1; 8.60.3
athā devā dadhire havyavāham 7.11.4; 10.52.3. Cf. 10.46.10; 52.4

Agni in mythological and cosmic aspects

mathid yad īm vibhṛto (1.148.1, viśto) mātariçvā 1.71.4; 148.1

prṣṭo divi prṣṭo (7.5.2, dhāyy) agnih prthivyām 1.98.2; 7.5.2

sa jāyamānah parame vyomani (7.5.7, vyoman) 1.143.2; 6.82.2; 7.5.7

vṛṣā (10.80.2, agnir) mahi rodasī ā viveca 3.61.7; 10.80.2

ā yas (6.4.6, agne) tatantha rodasi vi bhāsā 6.1.11; 4.6

pāti priyam ripo (4.5.8, rupo) agrām padam veḥ 3.5.5; 4.5.8

antar mahān̄ carati (10.4.2, carasi) rocanena 3.55.2; 10.4.2

agnir dvārā vy rṇavati (8.39.6, ūrn̄ate) 1.128.6; 8.39.6

gopā ṛtasya didihi 10.118.7; ... didihi sve dame 3.10.2. Cf. gopām ṛtasya didivim 1.1.8

mitro agnir bhavati (5.3.1, tvāni mitro bhavasi) yat samiddhaḥ 3.5.4; 5.3.1

agnir mandro madhuvacā ṛtāvā 4.6.5; 7.7.4

mandra svadhāvā ṛtajāta (8.74.7, mandra sujāta) sukrato 1.144.7; 8.74.7

īcānah sahaso yaho 1.74.4; 7.15.11

saḥasah sūnavā āhuta 3.24.3; 8.75.3

vasuñi (8.71.11, agniñ) sūnuñi sahaso jātavedasam 1.127.1; 8.71.11

ūrjo napātām ā huve 7.16.1; 8.44.13

apām (8.19.4, ūrjo) napātām subhagam sudiditam 3.9.1; 8.19.4

imām vidhanto apām sadhastha 2.4.2; 10.46.2

viçvāni deva (3.5.6, devo) vayunāni vidvān 1.189.1; 3.5.6

pradakṣiñid devatātīm urānah 3.19.2; 4.6.3

marteś agnir amṛto ni dhāyī 7.4.4; 10.45.7

jātavedo vicarsaṇe 1.12.6; 7.15.2; 8.102.1

atithīm mānusāñam 1.127.8; 8.23.25

viçām kavīn viçpatīm mānusīr iṣaḥ 3.2.10; ... viçpatīm mānusīñam 5.4.3; ... viçpatīm
çāçvatinām 6.1.8

damūnasām grhapatīm amūram 4.11.5; ... grhapatīm vareṇyam 5.8.1

kavīr grhapatīr yuvā 1.12.6; 7.15.2; 8.102.1

vāiçvānarāḥ pṛthupājā amartyāḥ 3.2.11; pṛthupājā amartyāḥ 3.27.5

Cf. also under 3.17.2^b; 22.8^c; 4.7.8^d; 5.7.1^d; 17.2^e; 6.48.1^e; 10.45.2^b.

Agni as protector and enricher of men

rakṣota (10.7.7, trāsvota) nas tanvo aprayuchan 10.4.7; 7.7

rakṣā ca no (3.54.1, çrnotu no) damyebhir anikāliḥ 3.1.15; 54.1

bharadvājāya saprathal (chardir yacha, or, çarṇa yacha) 6.15.3; 16.33

ayam agna tve api 2.5.8; 8.44.28

catañam pūrbhir yaviṣṭha (6.48.8, yaviṣṭha pāhy añhasah) 6.48.8; 7.16.10

pāhi no agne rakṣasah pāhi dhūrter arāvñah 1.36.15; pāhi no agne rakṣaso ajuṣṭat pāhi
dhūrter araruso aghāyoh 7.1.13

agni rakṣāñsi sedhati 1.79.12; 7.15.10

sa no divā sa riṣaḥ pātu naktam 1.98.2; 10.87.1

dvīgo añhāñsi duritā (6.15.15, agne viçvāni duritā) tarema 6.2.11 = 6.14.6; 15.15

tvañm naḥ pāhy añhaso jātavedo (7.15.15, doṣāvastar) aghāyataḥ 6.16.30; 7.15.15

prati śma deva riṣataḥ 7.15.13; 8.44.11

aryah parasyāñtarasya taruṣah 6.15.3; 10.115.5

ava sthīrā tanuhi yātujūnam 4.4.5; 10.116.5

rayīñ sahasva ā bhāra 5.9.7; 23.2

agnir bhuvad rayipati rayīñam 1.60.4; 72.1

sa hi kṣapavān agni (7.10.5, abhavad) rayīñam 1.70.5; 7.10.5

agne mahi dravīñam ā yajasva 3.1.22; 10.80.7

dravini^odā dravini^osaḥ 1.15.7 ; . . . dravinasas turasya 1.96.8
 vānāvā no vāryā puru 8.23.27 ; 60.14
 dhanamjayo (6.16.15, dhanamjayaṁ) rane-rane 1.74.3 ; 6.16.15
 dadhāti rathām vidhate yavishṭah (7.16.12, suvīryam) 4.12.3 ; 7.16.12
 sa no rāsva suvīryam 5.13.5 ; 8.98.12
 suvīras tvam asmayuh 7.15.8 ; 8.19.7
 agnī ratho na vedyah 8.19.8 ; agnīm rathām na vedyam 8.84.1
 agnīs tuviçravastamah (5.25.5, "tamam) 3.11.6 ; 5.25.5
 Cf. also under 1.36.12^a ; 58.8^a ; 143.8^{ad} ; 5.10.2^b.

Agni as recipient of praise and sacrifice

imām stomām juṣasva naḥ (8.43.16, me) 1.12.12 ; 8.43.16
 imām u su crudhi girah 1.26.5 ; 45.5 ; 2.6.1
 agnīr ḫenyō girā 1.79.5 ; 10.118.3
 ā te agna r̥cā havīḥ 5.6.5 ; 6.16.47
 agnīm gīrbhir havāmahe 8.11.6 ; 10.141.3
 yajñeṣu devam īlate 1.15.7 ; 5.21.3 ; 6.16.7
 devām̄ marṭāsā ūtaye 3.9.1 ; 5.22.3 ; 8.11.6 ; . . . ūtaye havāmahe 1.144.5
 stomār̄ vidhemāgnaye 8.43.1 ; stomār̄ isemāgnaye 8.44.27
 ayā (7.14.2, vayaṁ) te agne samidhā vidhema 4.4.15 ; 7.14.2
 agnīm īle sa u c̥ravat 8.43.24 ; 44.6
 c̥rutkarṇām̄ saprathastamam 1.45.7 ; . . . °tamām̄ tvā girā 10.140.6
 agni ḫtāve dama ā jātavedāḥ 6.12.4 ; 7.12.2
 etā te agna ucatāhāni vedhāḥ 1.73.10 ; 4.2.20
 agnīm dhibhil̄ saparyata 5.25.4 ; 8.103.3
 mandasva dhitibhir hitaḥ 8.60.4 ; 10.140.3
 te ghed agne svādhyāḥ 8.10.17 ; 43.30
 uttānahastā namasopasadya 3.14.5 ; . . . namasā vivāset 6.16.46 ; . . . namasādhi vikṣu 10.79.2
 agnīm prayat� adhvare 5.28.6 ; 8.71.22. Cf. indram, &c.
 vīrpaśo jātavedasah 3.11.8 ; 8.11.5
 nāmāni eid dadhīre yajñiyāni 1.72.3 ; 6.1.4
 janmañjanmañ nihito jātavedāḥ 3.1.20, 21
 tam arvantaṁ na sānasim (sc. marmijyante) 4.15.6 ; . . . (sc. gr̥nihi) 8.102.12
 tvām̄ agne maniṣināḥ (sc. indhate) 3.10.1 ; . . . (sc. hinvantī) 8.44.19
 yas ta ānat samidhā tām̄ juṣasva 10.122.3 ; . . . samidhā havyadatim 6.1.9
 imām̄ no agne adhvaram̄ 6.52.12 ; . . . adhvaram̄ juṣasva 7.42.5 ; asmākam agne adhvaram̄
 juṣasva 5.4.8
 abhi prayānsi sudhitāni hi khyāḥ (10.53.2, khyat) 6.15.15 ; 10.53.2
 somapṛ̥thāya vedhase 8.43.11 ; kilālape somapṛ̥thāya, &c. 10.91.14
 vedī (6.13.4, yas te) sūno sahaso gīrbhir ukthāḥ 6.1.10 ; 13.4
 Cf. also under 2.37.1^b ; 4.4.7^b ; 5.27.1^c ; 41.10^c ; 6.5.5^a ; 8.23.23^a.

Indra

General statement.—The repetitions concerning Indra alone number 250. Indra's chief traits, on the evidence of the repetitions, are two: first, his quality of demiurge, particularly as slayer of demons, and yet more particularly as slayer of Vṛtra-Ahi and liberator of the rivers or waters; second, his conspicuous position as chief consumer of soma. In both these respects the repetitions present Indra's history and character with approximate completeness, twice, sometimes thrice. More specifically Indra's traits, repeated in metrical units, present themselves under the following heads: Indra as demiurge; Indra as cosmic power and his relation to other gods; Indra's warlike might; Indra as

chief consumer of soma; Indra as protector and enricher of men; Indra as recipient of praise and sacrifice. The rubric, Indra as chief consumer of soma, is to be supplemented by the corresponding rubric, Soma benefits Indra and other gods, under the head of Soma (p. 600); the latter treats essentially the same theme from the point of view of Soma Pavamāna of the ninth maṇḍala.

Indra as demiurge

Indra as slayer of Vṛtra (Ahi), and releaser of the Waters

vrtrāṁ jaghanvāṁ asṛjat 1.80.10; ... asṛjat vi sindhūn 4.18.7; 19.8
 indro vṛtrāṇy aprati jaghāna (7.23.3, jaghanvān) 6.44.14; 7.23.3
 ahan vṛtrāṁ nir apāṁ āubjo (1.85.9, āubjad) arṇavam 1.56.5; 85.9
 vadhiḍ (10.28.7, vadhiṁ) vṛtrāṁ vajrena mandasānah 4.17.3; 10.28.7
 indraṁ vṛtrāya hantave 3.37.5; 8.12.22; 9.61.22
 hanti vṛtrāṁ (1.63.7, ahiṇ rājan) varivāh pūrave kah 1.63.7; 4.21.16
 ya indra vṛtrahantamah 8.46.8; 9.92.17
 ahann ahiṇ paricayānam arṇah 3.32.11; 4.19.2; 6.30.4
 ahann ahim arināt sapta sindhūn 4.28.1; 10.67.12
 pariṣṭhitā ahinā çūra pūrvih 2.11.2; 7.21.3
 srjāh sindhūn ahinā jagrasānān 4.17.1; 10.111.9
 tvām vṛtāḥ arinā indra sindhūn 4.19.5; 42.7
 avāśrjaḥ (8.12.12, avāśrjat) sartave sapta sindhūn 1.32.12; 8.12.12
 indra mahnā mahato arṇavasya 10.67.12; 111.4

Cf. under 1.32.5^d; 52.2^c; 3.32.4^d; 4.17.7^{od}; 5.29.3^d; 30.11^o; 31.4^d; 7.22.2^b; 8.15.3^b; 46.13^b

Indra as slayer of other demons and enemies

çiro dāsasya namucer mathāyan 5.30.8; 6.20.6
 ava tmanā dhṛṣṭā çambaraṁ bhīnat 1.54.4; ava tmanā bṛhataḥ çambaraṁ bhet 7.18.20.
 viçvā veda janīm (10.111.5, savanā) hanti çuṣṇam 3.31.8; 10.111.5 [Cf. 1.51.6^b]
 asvāpayad dabhītaye 4.30.21; asvāpayo dabhītaye suhantu 7.19.4
 maho druhu apa viçvāyū dhāyī 4.28.2; 6.20.5
 nanamo vadhar adevasya piyoh 1.174.8; 2.19.7
 jahi vadhar vanuso martyasya 4.22.9; 7.25.3
 ni duryoṇa āvṛṇāñ mṛdhravācāḥ (5.32.8, mṛdhravācam) 5.29.10; 32.8
 ny arçasānam osati 1.130.8; 8.12.9
 vi dvīṣo (10.152.3, rakṣo) vi mṛdho jahi 8.61.13; 10.152.3
 indro viçvā ati dvīṣah 8.16.11; 69.14
 dāśir viçvā sūryenā sahyāḥ 2.11.4; 10.148.2
 viçvāyā jantor adhamaṇi cakāra 5.32.7; ... adhamaṇi padiṣṭa 7.104.16
 adhaspadān tam īm kṛdhī 10.133.4; 134.2

Indra's other demiurgic or divine acts

duraç ca viçvā avṛṇod apa svāḥ 3.31.21; 10.120.9
 pra sūraç cakramā vṛthād abhīke 1.174.5; 4.16.12
 bharac cakram etāço nāyam indra 1.121.13; ... etāçah sam riṇāti 5.31.11
 prāvo (6.26.4, āvo) yudhyantaiḥ vṛṣabham daçadyum 1.33.14; 6.26.4
 āvāḥ kutsam indra yasmin cākāra 1.33.4; vaha kutsam, &c. 1.174.5
 atithigvāya çānsyām kariṣyām 6.26.3; 7.19.8
 yathā kaṇve maghavan trasyadasyavi 8.49 (Vāl.1).10; ... maghavan medhe adhvare 8.50 (Vāl.2).10
 yathā prāvo maghavan medhyātithim 8.49 (Vāl.1).9; yathā prāva etāçam kṛtvye dhane
 8.50 (Vāl.2).9
 ekasya çruṣṭā yad dha odaṁ āvitha 2.13.9; çagdhī no asya yad dha pāuram āvitha 8.3.11

Cf. under 1.131.4^b; 132.4^b; 8.73.18^b

Indra's cosmic power and relation to other gods

sa dhāraty prthivīm paprathac ca 1.103.2 ; 2.15.2
 eko viçasya bhuvanasya rājā 3.46.2 ; 6.36.4
 vy antarikṣam atirat (10.153.3, atirah) 8.14.7 ; 10.153.3
 anu tvā rodasi ubhe 8.6.38 ; 71.11
 viçeva devās amadann anu tvā 1.52.15 ; 103.7
 devās ta indra sakhyāya yemire 8.89.2 ; 98.3
 samicināsa r̥bhabhāṣ sam asvaran 8.3.7 ; samicināsa asvaran 8.12.3^a
 devī (sc. rodasi) çuṣmāṇi saparyataḥ 6.44.5 ; 8.93.12
 sakhe viṣṇo vitaraṇi vi kramasva 4.18.11 ; 8.100.12
 jātāḥ pr̥chad mātaram kā ugrāḥ ke ha ḡṛṇvire 8.45.9 ; vi pr̥chad iti mātaram, &c. 8.77.1
 Cf. under 1.32.4^c ; 3.32.8^c ; 6.44.23^b

Indra's warlike might

indrasya karma sukṛtā purūṇi 3.30.13 ; 32.8 ; 34.6
 pra nūtanā maghavan yā cakartha 5.31.6 ; . . . maghavā yā cakāra 7.98.5
 sa yudhmaḥ satvā khajakṛt samadvā 6.18.2 ; yudhmo anarvā khajakṛt samadvā 7.20.3
 kr̥ṣe tad indra pāuṇsyam 8.3.20 ; 32.3
 na tvāvāḥ indra kāc cana na jāto na janisaye 1.81.5 ; similar distich 7.32.23
 athemā viyvāḥ pṛtanā jayasi (10.52.5, jayāti) 8.96.7 ; 10.52.5
 vy āsa (10.29.8, āṇāj) indrah pṛtanā svojāḥ 7.20.3 ; 10.29.8
 aṣṭatrū indra jañiṣe 10.133.2 ; aṣṭatrū (8.21.13, anāpir) indra januṣā sanād asī 1.102.8 ; 8.21.13
 tvam̄ indrābhibhūḥ asī 8.98.2 ; 20.153.5
 ḡṛṇyamāṇam invataḥ (sc. na tvā rodasi) 1.10.8 ; ḡṛṇyamāṇo invasi (sc. indrah ḡatrum) 1.176.1
 nāntarikṣāṇi vajriṇam 8.6.15 ; 12.24
 indram̄ jāitrāya harsayān 9.111.3 ; . . . harsayā çacipatim 8.15.13
 jayema pṛtsu vajrīvāḥ 8.68.9 ; 92.11
 vajraṇī çīcāna ojasā 8.76.9 ; 10.153.4
 vajreṇa çataparvāṇā 1.80.6 ; 8.6.6 ; 76.2 ; 89.3
 tvām̄ hi çāçvatinām (sc. rājā viçām asī) 8.95.3 ; (sc. dārtā purām asī) 8.98.6
 vr̥ṣā hi ugra ḡṛṇvise 8.6.14 ; . . . ḡṛṇvise parāvati 8.33.10
 vr̥ṣāyam̄ indra te ratha uto te vr̥ṣāṇā harī, vr̥ṣā tvām̄ çatākrato vr̥ṣā havāḥ 8.13.31 ; vr̥ṣā ratho
 maghavan̄ vr̥ṣāṇā harī vr̥ṣā tvām̄ çatākrato 8.33.11
 mahān̄ ugra īçānakṛt 8.52 (Val.4.)-5 ; 65.5
 nahi nu te (10.54.3, ka u nu te) mahimanāḥ samasya 6.27.3 ; 10.54.3
 ugra ugrābhīr ūtibhiḥ 1.7.4 ; ugrābhīr ugrōtibhiḥ 1.129.5
 ugra ḡṛṣebhīr ā gahi 8.3.17 ; ugra ugrēbhīr ā gahi 8.49 (Val.1.)-7 ; ḡṛṣā ḡṛṣebhīr ā gahi 8.50 (Val.2.)-7
 īçāno apratīskutāḥ 1.7.8 ; . . . apratīskutā indro aṅga 1.84.7
 indra çāviṣṭha satpāt 8.13.12 ; 68.1
 indram̄ īçānam ojasā 1.11.8 ; 8.76.1
 maho vājebhīr mahadhbīḥ ca çuṣmāliḥ 4.22.3 ; 6.32.4
 prāvo vājeṣu vājinam 1.4.8 ; 176.5
 rathitamāṁ rathinām 1.11.7 ; rathitamo rathinām 8.45.7
 vidmā hi tvā dhanāñjayaṁ 3.42.6 ; 8.45.13 ;—viçvā dhanāñi jīgyusāḥ 8.14.6 ; 9.65.9
 (adāçuṣām) teṣām̄ no veda ā bhara 1.81.9 ; (adāçurīḥ) tasya no veda ā bhara 8.45.15
 dhanāṣṭrām̄ çūçvāñāsaṁ sudakṣam 6.19.8 ; 10.47.4
 sahasrī vājyā avyātah 1.133.7 ; 8.32.18
 vāvṛdhāno dive-dive 8.53 (Val. 5.)-2 ; vāvṛdhāte, &c. 8.12.28 (Indra's Harf)
 rājā kr̥ṣīnām̄ puruṣūtā indrah 1.177.1 ; 4.17.5
 ya ekaç carṣāñinām 1.7.9 ; 176.2
 çikṣā çacīvāḥ çacībhiḥ 8.2.15 ; . . . çacīvas tava naḥ çacībhiḥ 1.62.12
 gavyanta indram̄ sakhyāya vīprā aṣvāyanto vr̥ṣāṇām vājantāḥ 4.17.6 ; 10.131.3
 yad vā pañca kṣitīnām 5.35.2 ; . . . kṣitīnām dyumnam ā bhara 6.46.7
 yad indra nāhuṣīṣv ā 6.40.7 ; 8.6.24
 Cf. under 1.5.10^c ; 54.3^b ; 80.8^c, 10^c ; 81.5^c ; 4.16.6^a ; 18.4^c ; 6.32.1^b ; 45.22^b ; 8.6.41^b ; 12.8^a

Indra as chief consumer of Soma

(See also under Soma benefits Indra, &c., p. 600)

somebhiḥ somapātamam 6.42.2; 8.12.20
 trikadrukeṣv apibat sutasya 1.32.3; 2.15.1
 somapeyā vaksataḥ 8.6.45 = 8.32.30; 8.14.12 (Indra's Hari)
 īdrāya somāni susutāni bharantah (10.30.13, bharantih) 3.36.7; 10.30.13
 pāhi somam . . . sakhibhiḥ sutāni nah 3.47.3; 51.8
 īndraṇi some sacā sute 1.5.2; 8.45.29
 a tvā viçanty indavaḥ 1.15.1; 8.92.22
 īndraṇi somasya pitaye 8.12.12; . . . pitaye vr̄ṣayate 1.55.2
 īndraṇi somasya pitaye 1.16.3; 3.42.4; 8.17.15; 92.5; 97.11; 9.12.2
 vr̄trahā somapitaye 1.16.8; 8.93.20
 imam indra sutāni piba 1.84.4; 8.6.36
 (asya) somāni cīrīnanti pr̄ṇayāḥ 1.84.11; 8.69.3
 īndram indo vr̄ṣā viṣā 1.176.1; 9.2.1 (to Soma Pavamāna)
 sutāḥ somāḥ pariśikṭā madhūni 1.177.3; 7.24.3
 pibā-pibed īndra cūra somam 2.11.11; 10.32.15
 adhvaryavo bharatendrāya somam 2.14.1; adhvaryavāḥ sunutendrāya somam 10.30.15
 tasmā etāni bharata tadvāgāya 2.14.2; . . . tadvāco dadili 2.37.1
 somebhiḥ īm pr̄ṇatā bhojā indram 2.14.10; 6.23.9
 asmiḥ chūra savane mādayasva 2.18.7; 7.23.5; asminn ū ṣu savane, &c. 7.29.2
 tubhyāni suto maghavan tubhyam ībhṛtaḥ 2.36.5; . . . tubhyāni pakvaḥ 10.116.7
 īndra piba vr̄ṣadhiṭasya vr̄ṣnah 3.36.2; 43.7
 īndra somāḥ sutā īme 3.40.4; 42.5
 somāni piba vr̄trahā cūra vīḍvān 3.47.2; 52.7
 pibā tv asya suṣṭasya cāroḥ 3.50.2; 7.29.1
 pibā tv asya girvaṇāḥ 3.51.10; 8.1.26
 dhānāvantāni karambhinam apūpavantam ukthinam (sc. somam) 3.52.1; 8.91.2
 ya īndrāya sunavāmety īha 4.25.4; 5.37.1
 tiraç cid aryāḥ savāṇi purūṇi 4.29.1; . . . savāṇi vaso gahi 8.66.12
 suteṣy īndra girvaṇāḥ 4.32.11; 8.99.1
 sajoṣāḥ pāhi girvaṇo marudbhīḥ 4.34.7; 6.40.5
 vahantu somapitaye 4.46.3; 8.1.24 (Indra's Harayā)
 īndra somāni pibā imam 8.17.1; īndra somam imāni piba 10.24.1
 somāni somapate piba 5.40.1; 8.21.3
 vr̄ṣā gr̄vā vr̄ṣā mado vr̄ṣā somo ayaṇi sutāḥ 5.40.2; 8.13.32
 pātā sutām īndro astu somam 6.23.3; 44.15
 somāni virāya cīpriṇe 8.32.24; . . . cīpriṇe pibadhyāi 6.44.14
 ayaṇi soma īndra tubhyāni sunve 7.29.1; 9.88.1
 somam īndrāya vajriṇe 7.32.8; 9.30.6; 51.2
 yatrā somasya tūmpasi 8.4.12; 53 (Vāl. 5).4
 tasyehi pra dravā piba 8.4.12; 64.10
 matsvā suṭasya gomataḥ 8.13.14; 92.30
 sutāvanto havānahe 8.17.3; 51 (Vāl. 3).6; 61.14; 93.30
 ehim asya dravā piba 8.17.11; 64.12
 madāya dyuksa somapāḥ 8.33.15; 66.6
 asya pitvā madānām 8.92.6; 9.23.7
 sutavān ā vivāsati 1.84.9; 8.97.4
 yathā manāu śāṁvaraṇāni somam īndrāpibāḥ sutam 8.51 (Vāl. 3).1; yathā manāu vivāsati
 somāni cākṛāpibāḥ sutam 8.52 (Vāl. 4).1
 çucayo (8.93.22, uçanto) yanti vitaye (sc. sutāḥ) 1.5.5; 8.93.22
 Cf. under 1.104.9^a; 175.2^b; 3.37.8^a; 8.4.2^b; 82.3^a

Indra as protector and enricher of men

syāmed indrasaya čarmanī 1.4.6 ; 8.47.5
 sadā pāhy abhiṣṭibhī 1.129.9 ; . . . abhiṣṭaye 10.93.11
 asmaḥyam indra (6.44.8, mahi) varivāḥ sugām kṛdhī (6.44.18, kah) 1.102.4 ; 6.44.18
 rakṣa ca no maghavān pāhi sūrīn 1.54.11 ; 10.61.22
 uta trāyasya gr̄nato maghonaḥ 10.22.15 ; 14.8.4
 yad indra mṝlāyāsi nah 8.6.25 ; 45.33
 sa tvām na indra mṝlāya 6.45.17 ; 8.80.2
 indra dyumnaṁ svarvad dhēhy asme 6.19.9 ; 35.2
 indra tvādātām id yaçāḥ 1.10.7 ; 3.40.6
 apām̄ tokasya tanayasya jesē 1.100.11 ; 6.44.18
 yaḥ čānsantām yaḥ čācamānam ütī 2.12.14 ; 20.3
 pūrvīr asya nissidho martyesu 3.51.5 ; pūrvīs tā indra nissidho janēsu 6.44.11
 yad ditsasi stuto magham 4.32.8 ; 8.14.4
 yaś te sādhiṣṭho 'vase 5.35.1 ; 8.53 (Väl. 5).7
 asme te sāntu sakhyā cīvāni 7.22.9 ; 10.23.7
 asmākām̄ bodhi avitā mahādhane 6.46.4 ; 7.32.5
 asmākām̄ su maghavān bodhi godāḥ 3.20.21 ; 4.22.10 ; . . . gopāḥ 3.31.14
 maksū gomantam̄ imahe 8.33.3 ; 88.2
 indra rāyā pariṇasā 4.31.12 ; 8.97.6 ; tvām̄ na indra rāyā pariṇasā 1.128.9
 kadā na indra rāyā ā daçasyeh 7.37.5 ; 8.97.15
 kṛnuṣa rādho adrivaḥ 1.10.7 ; 8.64.1
 kim aṅga radhṛacodanām̄ tvāhūḥ 6.44.10 ; . . . radhṛacodanāḥ 8.80.3
 gamēma gomati vrāje 8.46.9 ; 51 (Väl. 3).5
 arām̄ te cakra dāvane 8.45.10 ; 92.26
 sahaśriṇibhir̄ ütibhīḥ 1.30.8 ; 10.134.4
 vīdyāma cūra navyasāḥ 8.24.8 ; 50 (Väl. 2).9
 vīdyāma sumatiñām̄ 1.4.3 ; . . . sumatiñām̄ navānām̄ 10.89.17
 vīdyāma vāstor avasā gr̄nāntaḥ (10.89.17, vīyāmitrā) uta ta indra nūnam̄ 6.25.9 ;
 10.89.17 ; vīdyāma vāstor avasā gr̄nāntaḥ 1.177.5
 mahir̄ asya prāṇītayaḥ pūrvīr̄ uta prāṇastayaḥ 6.45.3 ; 8.12.21
 indra (8.32.12, indro) viçvābhir̄ utibhīḥ 8.32.12 ; 61.5 ; 10.134.3 ; . . . ütibhīr̄ vavakṣītha 8.12.5
 çatamūtīcatakrato 8.46.3 ; çatamūtīn̄ catakratūm̄ 8.99.8
 mahān̄ mahibhīḥ caciibhīḥ 8.2.32 ; 16.7
 arvācīnām̄ su te manāḥ 1.84.3 ; 3.37.2
 puro dadhat sanīṣyā (5.31.11, sanīṣyati) kratūm̄ nah 4.20.3 ; 5.31.11
 yasya viçvāni hastayoh 1.176.3 ; 6.45.8
 yo rāyo 'vanīr̄ mahān̄ supārah sunvataḥ sakha 1.4.10 ; 8.32.13
 devam̄-devam̄ vo 'vāsa indram̄-indram̄ gr̄niṣāni 8.12.19 ; . . . avato devam̄-devam̄ abhiṣṭaye 8.27.13
 udriva vajrīnn̄ avato na siñcāte 8.49 (Väl. 1).6 . . . avato vasutvānā 8.50 (Väl. 2).6
 vasūyavo vasupatiñā catakratūm̄ stomār̄ indram̄ havāmahe 8.52 (Väl. 4).6 ; 61.10
 yasmāi tvām̄ vaso dānāya cīkṣāsi (8.52.6, mañhase) sa rāyas poṣam̄ aṇvute (8.52.6, invati)
 8.51 (Väl. 3).6 ; 52 (Väl. 4).6
 purūtamām̄ purūñām̄ 1.5.2 ; 6.45.29
 Cf. under 1.16.9^a ; 29.2^a ; 51.8^a ; 84.19^o ; 110.9^a ; 167.1^d ; 177.1^d ; 3.43.3^b ; 5.35.5^a

Indra as recipient of praise and sacrifice

tauñ tvā vayañ maghavann̄ indra girvānāḥ sutāvanto havāmahe 8.51 (Väl. 3).6 ; 61.14
 indram̄ gīrbhir̄ havāmahe 8.76.5 ; 88.1 ; —gīrbhir̄ gr̄nānti kāravāḥ 8.46.3 ; 54 (Väl. 6).1
 eto n̄v indram̄ stāvayā 8.24.19 ; 81.4 ; 95.7
 indram̄ abhi pra gāyata 1.5.1 ; 8.92.1
 tam̄ v abhi pra gāyata 8.15.1 ; . . . abhi prārcata 8.92.5
 tasmā indrāya gāyata 1.4.10 ; 5.4 ; tam̄ indram̄ abhi gāyata 8.32.13
 indram̄ arca yathā vide 8.49 (Väl. 1).1 ; 69.4

indrāya çūṣam arcati 1.9.10; . . . arcata 10.133.1; indrāya çūṣam harivantam arcata 10.96.2
 uktham indrāya çāñṣyam 1.10.5; 5.39.5
 indra vatsaīn na mātarah 6.45.25; 8.95.1
 indrāya brahmodyatam 1.80.9; 8.69.9
 brahmendrāya vajriṇe 3.53.13; 8.24.1
 upa brahmāṇi çṛṇava imā nah 6.40.6; 7.29.2
 upa brahmāṇi harivalū 1.3.6; . . . harivo haribhyām 10.104.6
 anu śtūvantu pūrvathā 8.3.8; 15.6
 indrāni vāñir anuttamanyu eva 7.31.12; . . . vāñir anūṣata sam ojase 8.12.22
 stotṛbhyā indra girvanah 4.32.8; stotrā indra girvanah 8.32.7
 kapvā ukthena vāvṛdhuḥ 8.6.21; 43
 yam te svadhāvan svadayanti dhenavah 8.49(Väl. 1).5; yam te svadāvan svadanti gūrtayah
 8.50(Väl. 2).5
 ahūmahi çravasyavah 6.45.10; 8.24.10
 indrāni tam hūmahe vayam 6.46.3; 8.51(Väl. 3).5
 vr̄ṣantamasya hūmahe 1.10.10; 5.35.3
 vr̄ṣā tvā vr̄ṣanām huve vajriṇi citrābhīr ūtibhiḥ 5.40.3; 8.13.33
 marutvantam havāmahe 1.23.7; 8.76.6
 nānā havanta ūtaye 8.1.3; 15.12; 86.5
 indraḥ purū puruhūtah 8.2.32; 16.7
 taṁ tvā vayanā havāmahe 4.32.13 = 8.65.7; 8.43.23
 stomāir indraṇi havāmahe 8.52(Väl. 4).6; 61.10
 tvām id vṝtrahantama janāśo vr̄ktabarhiṣah 5.35.6; 8.6.37
 āpir (8.54.5, tena) no bodhi sadhamādyo vṝdhe 8.3.1; 54(Väl. 6).5
 vayam indra tvāyavah 3.41.7; 7.31.4; 10.133.6
 sakhāya indram ūtaye 1.30.7; 8.21.9
 indrāni pratyay adhvare 1.16.3; 8.3.5. Cf. agniñ, &c., under 5.28.6
 anu pratnasyaukasah 1.30.9; 8.69.18
 vayam te ta indra ye ca naraḥ 5.35.5; . . . ye ca deva 7.30.4
 yad indra prāg apāg udañ nyān vā hūyase nr̄bhiḥ 8.4.1; 65.1
 yac chakrāsi parāvati yad arvāvati vṝtrahan 8.13.15; 97.4
 arvāvato na ā gahi 3.37.11; 40.8
 indreha tata ā gahi 3.37.11; 40.9
 yāhi vāyur na niyuto no achā 3.35.1; 7.23.4
 (mā) ni rīraman yajamānāśo anye 2.18.3; 3.35.3
 vahatam indra keçinah 3.41.9; 8.17.2
 ā tvā bṝhanto harayo (6.44.19, tvā harayo vr̄ṣaṇo) vahantu 3.43.6; 6.44.19
 juṣāṇa indra haribhir (8.13.3, saptibhir) na ā gahi 3.44.1; 8.13.13
 iha tyā sadhamādyā (sc. hari) 8.13.27; 8.32.29 = 8.93.24
 yonis tā indra niṣade (7.24.1, sadane) akāri 1.104.1; 7.24.1
 mandāno asya barhiṣo vi rājasi 8.13.4; 15.5
 edām barhīr yajamānāsya sida 3.53.3; 6.23.7
 arāñi indrasya dhāmne 8.92.25; 9.24.5
 kiatūm punīta (8.53.6, punata) ānusāk 8.12.11; 53(Väl. 5).6
 Cf. under 1.16.5*; 7.23.6*; 32.22*; 8.6.32*; 12.10*; 45.21*

Soma

General statement.—The repetitions concerning Soma alone number 200, the majority of them coming from the ninth maṇḍala, the Pavamāna book (see above, p. 585). The ratio of the repetitions to the entire mass contained in that book is greater than in any other Vedic collection; hence they come nearer giving a complete picture of the drink, or the god than in the case of any other

god. No attempt is made here to separate the ritual drink from the personified god, if for no other reason, because the texts themselves fail to do so. Soma is intimately connected with Indra; therefore many passages of the ninth book, though primarily Soma-passages, belong to Indra as well; see the rubric, Soma benefits Indra and other gods (p. 600; cf. 9.97.5). Soma's repeated pādas may be arranged under the following heads: Ritual preparation of Soma (washing and cleaning; straining; pressing and flowing and clearing); Soma and his admixtures; Soma and his vessels; Soma benefits Indra and other gods; Soma as protector and enricher of men; Soma's divine and other qualities; Soma-worship. The boundary line between these rubrics is often effaced, because one and the same passage presents more than a single aspect of the plant, fluid, or god.

Ritual preparation of Soma

Washing and cleaning

ā pyāyasva madintama soma viçvebhir añçubhiḥ 1.91.17; pra pyāyasva pra syandasva soina viçvebhir añçubhiḥ 9.67.28
 marmṛjyante upasyuvaḥ, yābhir madāya çumbhase (9.38.3, çumbhate) 9.2.7; 38.3
 çumbhamāna r̥tayubhir, mṛjyamāno gabhastyoḥ 9.36.4. The same in plural: çumbhamāna, &c.
 9.64.5; mṛjyamāno gabhastyoḥ 9.20.6
 dadhanvire gabhastyoḥ 9.10.2; 13.7
 etam mṛjanti marjyam 9.15.7; 46.6
 çr̥ināna apsu mṛjyata 9.24.1; 65.26
 sa marmṛjāna ḥyubhiḥ 9.57.3; 66.23
 tam I mṛjanty ḥyavah 9.63.17; 107.17
 etam u tyam daça kṣipo (mṛjanti) 9.15.8; 61.7
 ʂiçuṁ jajñānam haryataṁ mṛjanti 9.96.17; 109.12.—Cf. under 9.70.4^a, 5^a

Straining

rāye arsa (9.64.12, sa no arṣa) pavitra ā 9.63.16; 64.12
 somaṁ pavitra ā srja 1.28.9; 9.16.3; 51.1
 tiraḥ pavitram ḥacavaḥ 1.135.6; 9.62.1; 67.7
 suta eti pavitra ā 9.39.3; 44.3; 61.8
 suvāno arṣa pavitra ā 9.6.3; 52.1
 somaḥ pavitre arṣati 9.16.4; 17.3; 37.1
 pavitre pari śicyate 9.17.4; 42.4
 pavitram soma gachasi 9.20.7; 67.19
 rājā pavitraratho vājām ḥruhāḥ (9.86.40, ḥruhat) 9.83.5; 86.40
 vṛṣā pavitre adhi sāno avyaye 9.86.3; 97.40
 rājā (9.86.7, vṛṣā) pavitram aty eti roruvat 9.85.9; 86.7
 tiro varāṇy avyayā 9.67.4; 107.10
 avyo vārebhiḥ pavate 9.101.16; . . . pavate madintamah 9.108.5
 avyo vārebhir arṣati 9.20.1; 38.1
 avyo vāraṁ vi dhāvati 9.16.8; . . . dhāvati 9.28.1; avyo vāraṁ vi pavamāna dhāvati 9.74.9
 vane kṛiṣṇatam atyavim 9.6.5; 45.5; 106.11
 avyo vāre pari priyah 9.7.6; 52.2; 107.6; . . . priyam 9.50.3
 pavate (9.64.5, pavante) vāre avyaye 9.36.4; 64.5

Pressing and flowing and clearing

sunotā madhumattamam 9.30.6; 51.2
 indur hiyānah sotṛbhiḥ 9.30.2; 107.26
 sutaḥ somo diviṣṭiṣu 1.86.4; 8.76.9

ye somāsah parāvati ye arvāvati sunvire 8.93.6; 9.65.22
 svāvānā devāsā indavaḥ 9.13.5; 65.24
 devo devebhyaḥ sutah 9.3.9; 99.7; 103.6
 dhārayā pavate sutah 9.3.10; 42.2
 hariḥ hinvanty adribhil 9.26.5; 30.5; 32.2; 38.2; 39.6; 50.3; 65.8
 hito na saptir (9.86.3, atyo na hiyāno) abhi vājam arṣa 9.70.10; 86.3
 indur hinvāno arṣati 9.34.1; 67.4
 hinvantī sūram usrayaḥ 9.65.1; 67.9
 pra te dhārā asaçcato divo na yanti vr̄ṣṭayāḥ 9.57.1; pra te divo na vr̄ṣṭayo dhārā yanty
 asaçcataḥ 9.62.28
 abhy arṣa kanikradat 9.63.29; 67.3
 harir arṣati dhārṇasih 9.37.2; 38.6
 pavamānāya gāyata 9.65.7; vipacite pavamānāya, &c. 9.86.44
 pavamāno vi dhāvati 9.37.3; vyānaçih pavamāno, &c. 9.103.6
 somo vājam ivāsarat 9.37.5; 62.16
 çukrā ṛtasya dhārayā, vājān gomantam akṣaran 9.33.2; 63.14
 tāyā pavasva dhārayā 9.45.6; 49.2
 pavasva soma dhārayā 9.1.1; 29.4; 30.3; 100.5
 asaçgran devavitye 9.46.1; 67.17
 sa pavasva madintamaḥ 9.50.5; sa punāno madintamaḥ 9.99.6
 pavamānām madhuçutam 9.50.3; 67.9
 ete pūta vipacitah 9.22.3; 101.12
 somah punāno arṣati 9.13.1; 28.6; 42.5; 101.7
 nr̄mñā vasāno arṣati (9.62.23, arṣasi) 9.7.4; 62.23
 dhārā sutasya vedhasah 9.2.3; 16.7
 viprasya dhārayā kavīḥ 9.12.8; 44.2
 somā asaçgram āçavāḥ 9.17.1; 23.1
 pavamānā asaçkṣata 9.63.25; 107.25
 punānah soma dhārayā 9.63.28; 107.4
 pavasva madhumattamaḥ 9.64.22; 108.1, 15
 pavasva devavir ati 9.2.1; 36.2
 pavasva viçvadarçataḥ 9.65.13; 106.5
 pavasva viçvamejaya 9.35.2; 62.26
 indo dhārābhīr ojasā 9.65.14; 106.7
 pavate haryato hariḥ 9.65.25; 106.13
 evā naḥ soma pariçicyamānah 9.68.10; 97.36
 pavamāno asiyadat 9.30.4; 49.5
 pavamānāsa indavaḥ 9.24.1; 67.7; 101.8. Cf. pavamānāyendave 9.11.1
 pavamāno vicarṣaṇih 9.28.5; pavamānām vicarṣaṇim 9.60.1
 pavamānah (9.13.8, ^{na}na) kanikradat 9.3.7; 13.8
 abhi somāsa āçavāḥ pavante madyām madam 9.23.4; 107.14
 nr̄bhīr yato vi niyase 9.24.3; 99.8. Cf. under 9.15.3^a
 abhy arṣanti suṣṭutim 9.62.3; abhy arṣati suṣṭutim 9.66.22; pavamānā abhy arṣanti
 suṣṭutim 9.85.7
 Cf. also under 1.137.3^{bc}; 8.1.17^a

Soma and his admixtures

somāḥ çukrā gavāçirāḥ 1.137.1; 9.64.28
 somāśo dadhyāçirāḥ 1.5.5; 137.2; 5.51.7; 7.32.4; 9.22.3; 63.15; 101.12
 āpo arṣanti sindhavah yad gobhir vāsasyayase 9.2.4; 66.13
 gāḥ kṛṇvāno na nirñijam 9.14.5; 107.26; gāḥ kṛṇvāno nirñijam haryataḥ kavīḥ 9.86.26
 gobhir añjāno arṣati (9.107.22, arṣasi) 9.103.2; 107.22
 çūro na goṣu tiṣṭhasi 9.16.6; 62.19
 mahir apo vi gāhate 9.7.2; 99.7

Soma and his vessels

çyeno na viksū sīdati 9.38.4; çyeno na vañsu sīdati 9.57.3; çyeno na vañsu kalaçesu sīdasi 9.86.35
 sīdāñ chyeno na yonim ā 9.61.21; 65.19
 çyeno na yonim asadat 9.62.4; . . . yonim ghṛtavantam asadam 9.82.1
 abhi droñāñ asadam 9.3.1; 30.4
 achā koçam madhuçutam 9.66.11; 107.12
 abhi koçam madhuçutam 9.23.4; 36.2
 somah punāñah kalaçesu sīdati (9.96.23, sattā) 9.68.9; 86.9; 96.23
 vr̄ṣevā yūthā pari koçam arṣasi (9.96.20, arṣan) 9.76.5; 96.20
 ā kalaçesu dhāvati 9.17.4; 67.14
 vr̄ṣava cakradād (9.107.22, "do") vane 9.7.3; 107.22
 abhi droñāñ dhāvati 9.28.4; 37.6
 camūv ā ni sīdasi 9.63.2; 99.8
 abhi yonim kanikradat 9.25.2; 37.2
 vardhā samudram ukthyam 9.29.3; 61.15

Soma benefits Indra and other gods

(See also under Indra as chief consumer of soma, p. 595)

indav (9.97.11, indur) indrasya sakhyam jusānah 8.48.2; 9.97.11
 harim nadīsu vājinam, indum indrāya matsaram 9.53.4; 63.17
 indrāyendo pari srava 8.91.3; 9.106.4
 indram indo vr̄ṣā viçā 1.176.1; 9.2.1
 somam indrāya vajriñe 9.30.6; 51.2
 indrāya pātave sutah 9.1.1; 100.5
 asyed indro madesv ā 9.1.10; 106.3
 punāñah indram āçata 9.6.4; 24.2
 indrāya pātave sutah 9.6.7; 62.14; 106.2; 107.17
 indrāya soma pātave 9.11.8; 98.10; 108.15
 indrāya madhumattamah 9.12.1; . . . "mah 9.67.16; . . . "mam 9.63.19
 indrasya hārdy āviçan 9.60.3; . . . āviçan maniṣibhih 9.86.19
 indrasya hārdi somadhānam ā viçā 9.70.9; 108.16
 çucit dhiyā pātave soma indra te 9.72.4; 86.13 Cf. under 1.16.6^a
 svadasvendrāya pavamāna pītaye (9.77.44, indo) 9.74.9; 77.44
 indrāya matsarintamah 9.63.2; 99.8
 sa indrāya pavase matsarintamah (9.97.32, matsaravāñ) 9.76.5; 97.32
 indav indrāya matsaram 9.26.6; 53.4; 63.17
 gachann indrasya niskṛtam 9.15.1; 61.25
 punihindrāya pātave 9.16.3; 51.1
 punāñha indur indram ā 9.27.6; 66.28
 indum indrāya pītaye 9.32.2; 38.2; 43.2; 65.8
 indav indrāya pītaye 9.30.5; 45.1; 50.5; 64.12
 indram soma (9.84.3, somo) mādayan dāivyañ janam 9.80.5; 84.3
 sa no deva (9.97.27, eva deva) devatāte pavasva mahe soma psarasa indrapānah (9.97.27,
 psarase devapānah) 9.96.3; 97.27
 yuddho (9.86.7, somo) devāñbām upa yāti niskṛtam 9.78.1; 86.7
 ayam (9.104.3, yathā) mitrāya varuññaya çamitamah 1.136.4; 9.104.3
 sa no bhagaya vāyave 9.44.5; 61.9
 pavamānaçya marutah 9.51.3; 64.24
 matsi çardho mārutāñ matsi devān 9.90.5; 97.42
 suha (9.65.20, apā) indrāya vāyave varuññaya marudbhaya, somo arṣati viññave 9.34.2; 65.20.
 The same in plural : sutā, &c., 9.33.3; sutā indrāya vāyave 5.51.7
 mado yo devavitamah 9.63.16; 64.12
 vivakṣañasya pītaye 8.1.25; 35.23

Soma as protector and enricher of men

tvarām nah soma viçvataḥ 1.91.8; 10.25.7
 viçvā apa dviṣo jahi 9.13.8; 61.28
 apaghnanto arāvṇāḥ 9.13.9; 63.5
 apaghnan pavata mṛdhaḥ 9.61.25; . . . pavase mṛdhaḥ 9.63.24
 vighnan rakṣāḥi devayuḥ 9.17.3; 37.1; 56.1
 devāvīr aghaçahsahā 9.24.7; 28.6; 61.19
 asmabhyaṁ gātuvittamah 9.101.10; 106.6
 asmabhyaṁ soma gātuvit 9.46.5; 65.12
 indo sakhitvam uçmasi 9.31.6; 66.14
 asya te sakhye vayam 9.61.29; 66.14
 sakhitvam ā vrñimāhe 9.61.4; 65.5
 abhi viyvāni vāryā 9.42.5; 66.4
 abhi viyvāni kāvyaḥ 9.23.1; 62.25; 63.25; 66.1
 viçvā ca soma sāubhagā 8.78.8; 9.4.2; soma viçvā ca sāubhagā 9.55.1
 viçvā arṣann abhi ḡriyāḥ 9.16.6; 62.19
 abhi vājām uta ḡravāḥ 9.1.4; 6.3; 51.5; 63.12
 pavamāna mahi ḡravāḥ 9.4.1; 9.9; 100.8
 sahasrabhr̄ṣṭir jayasi (9.86.40, jayati) ḡravō bṛhat 9.83.5; 86.40
 pavasva bṛhatīr iṣāḥ 9.13.6; 42.6. Cf. under 9.40.4°
 sa nah punāḥ ā bhara (sc. rayim) 9.40.5; 61.6
 pavante vājasatāye 9.13.3; 42.3; pavasva, &c. 9.43.6; 107.23; pavasva vājasatamah 9.100.6
 ā (9.86.38, sa) nah pavasva vasumad dhiranyavat 9.69.8; 86.38
 pavantāḥ sūvṛiyam 9.13.5; 65.24
 dyumantāṁ çuṣmām ā bhara 9.29.6: . . . bharā svarvidam 9.106.4
 dyumantāṁ çuṣmām uttamam 9.63.29; 67.3
 dadhat stotre sūvṛiyam 9.20.7; 62.30; 66.27; 67.19
 pavamāna vīdā rayim 9.19.6; . . . rayim, asmabhyaṁ soma suçriyam (9.63.11, duṣtaram)
 9.43.4; 63.11
 asmabhyaṁ soma viçvataḥ, ā pavasva sahasriṇam (9.33.6, °nah) 9.33.6; 40.3; 62.12; 63.1; 65.21
 vi ne rye duro vṛdhī 9.45.3; 64.3
 somāḥ sahasrapājasaḥ 9.13.3; 42.3
 indo sahasrabharpasam 9.64.25; 98.1
 punāna indav ā bhara soma dvibharasāni rayim 9.40.6; 100.2; punāna indav ā bhara 9.57.4;
 soma dvibharasāni rayim 9.4.7
 rayim piçāṅgāni bahulāni vasimahi (9.107.21, puruspr̄ham) 9.72.8; 107.21
 pavasva mañhayadriyāḥ 9.52.5; 67.1
 gomad indo hiranyavat 9.41.4; 61.3
 açvāvad vājavat sutaḥ 9.41.4; 42.6
 sahasradhāraḥ çatavāja induḥ 9.96.9; 110.10. Cf. under 9.38.1°
 sa viçvā dāçuṣe vasu soma divyāni pārthivā, pavatāṁ antarikṣyā 9.36.5. The same in plural,
 te viçvā . . . somā . . . pavantām, &c. 9.64.6

Soma's divine and other qualities: Soma-worship

prarocayan (9.85.12, prārūrucad) rodasī mātarā çueili 9.75.4; 85.12
 devo devebhyas pari 9.42.2; 65.2
 somo devo na sūryaḥ 9.54.3; 63.13
 svar vājī siṣasati 9.7.4; svar yad vājī aruṣaḥ siṣasati 9.74.1
 cārur ḫtāya pitaye 1.137.3; 9.17.8
 rājā deva ḫtām bṛhat 9.107.15; 108.8
 ḫtasya yonim āśadam 9.8.3; 60.4
 yonāv ḫtasya sīdata 9.13.9; 39.6
 agmann ḫtasya yonim 9.64.7; 66.12
 pavamāno manāv adhi, antarikṣena yātave 9.63.8; 65.16

tvām dyām ca prthivīm cāti jabhiṣe 9.86.29 ; tvām dyām ca mahivrata prthivīm, &c. 9.100.9
 nābhā prthiviyā dharuṇo maho divaḥ 9.72.7 ; 86.8
 dhārtā (9.77.5, cakrir) divaḥ pavate kṛtyo rasāḥ 9.76.1 ; 77.5
 divo nāke madhujīhvā asaçataḥ 9.72.4 ; 85.10
 divo viṣṭambha upamo vicakṣaṇaḥ 9.86.35 ; divo viṣṭambha uttamāḥ 9.108.16
 tiro rājāñś asprītam (9.3.8, asprītaḥ) 8.82.9 ; 9.3.8
 vṛtrahā devavītamāḥ 9.25.3 ; 28.3
 mīlhe saptir na vājayuḥ 9.106.12 ; 107.11
 pavamāṇa vīdharmāṇi 9.4.9 ; 64.9 ; 100.7
 sa tū pavasva pari pārthivām rājaḥ 9.72.8 ; 107.24
 punāñāya prabhūvāso 9.29.3 ; punāñasya prabhūvāsoḥ 9.35.6
 tvām soma vīpaçcitam 9.16.8 ; 64.25
 ete pūtā vīpaçcitāḥ 9.22.3 ; 101.12
 punāñō vācam iṣyati (9.64.25, iṣyasi) 9.30.1 ; 64.25
 punāñō vācam janayann upāvashū (9.106.11, asisvadat) 9.86.33 ; 106.11
 pra vācam (9.35.4, vājam) indur iṣyati 9.12.6 ; 35.4
 avāvāçanta dhītayah 9.19.4 ; 66.11
 dhībhir vīprā avasyavāḥ 9.17.7 ; 63.20
 çīçuṇi rihanti matayaḥ panipnatam 9.85.11 ; 86.31
 somāni maniṣā abhy anūṣṭa stubhaḥ 9.68.8 ; 86.17
 puruhūta janāñām 9.52.4 ; 64.27
 arvanto na grāvasyavāḥ 9.10.1 ; 66.10
 tubhyam arsanti sindhavāḥ 9.31.3 ; 62.27
 Cf. under 1.91.6^c ; 9.2.6^a ; 4.7^a ; 5.3^b ; 11.8^c.

Açvins

General statement.—The repetitions concerning the Açvins alone number close to 70. They are sufficient to bring to light some of the leading feats of the Açvins, as succourers from distress and genii that perform kind and helpful acts. Especial prominence is given to the wonderful car of the Açvins which helps to establish their later description as tramp physicians (e. g. CB. 4.1.5). The repeated Açvin verses are classified as follows: Wonderful deeds of the Açvins ; Açvins' chariot ; Açvins as protectors and enrichers of men ; Açvins as recipients of praise and sacrifice.

Wonderful deeds of the Açvins

etāni vām açvinā vīryāṇi (2.39.8, vardhanāni) 1.117.25 ; 2.39.8
 yuvāṇi çvetām pedava indrajūtam (10.39.10, pedave 'çvināçvam) 1.118.9 ; 10.39.10
 ni pedava üāthurācūm açvam 1.117.9 ; 7.71.5
 ny üāthuhū purumitrasya yoṣām (10.39.7, yoṣanām) 1.117.20 ; 10.39.7
 ud vandanam äirataṁ dañsanābhīḥ 1.118.6 ; ud vandanam äirayataṁ svar dr̥ce 1.112.5
 yuvaṇi nārā stuvate pajriyāya (1.117.7, kṛṣṇiyāya) 1.116.7 ; 117.7
 çatām kumbhāñ asinīcatam surāyāḥ (1.117.6, madhūnām) 1.116.7 ; 117.6
 çatām meṣān vṛkṣye cakṣadānām (1.117.17, māmāhānam) 1.116.16 ; 117.17
 dasrā hiranyaavartanī 1.92.18 ; 5.75.2 ; 8.5.11 ; 8.1 ; . . . °vartanī qubhas patī 8.87.5
 Cf. under 1.112.8^c ; 8.3.23^c.

Açvins' chariot

ratho dasrāv amartyāḥ 1.30.18 ; 5.75.9
 cakrām rathasya yemathuḥ 1.30.19 ; 5.73.3
 yad vām ratho vibhiṣ patāt 1.46.3 ; 8.5.22
 yuñjāthām açvinā ratham 1.46.7 ; 8.73.1
 rathenā yātām açvinā 1.47.2 ; 8.8.11, 14

rathena śūryatvacā 1.47.9; 8.8.2

arvāg ratham samanasa ni yachatam 1.92.16; 7.74.2; arvāg ratham ni yachatam 8.35.22

trivandhuro vṛṣanā vātaranāhā 1.118.1; . . . vṛṣanā yas tricakrah 1.183.1

ayukṣṭātām aqvīnā yātave ratham 1.157.1; . . . aqvīnā tūtūjīm ratham 10.35.6

tām vām ratham vayam adyā huvema 1.180.10; 4.44.1

rathā aqvīsa usaso vyuṣṭāu (4.45.2, vyuṣṭīsu) 4.14.4; 45.2

ā yad vām śūryā (8.8.10, yoṣanā) ratham 5.73.5; 8.8.10

pra vām ratho manojavā asarji (7.68.3, iyarti) 6.63.7; 7.68.3

pravadyāmanā suvṛtā rathena, &c. 1.118.3; suyugbhir aqvīlī suvṛtā rathena, &c. 3.58.3

tena nāsatyā gatam 1.47.9; 8.22.5

yena gachathāh (1.183.1, yenopayāthāh) sukṛto duroṇam 1.117.3; 183.1

yena narā nāsatyēsayadhyāhī 1.183.3; 6.45.5

viço yena gachatho devayantih (10.41.2, yajvarīr narā) 7.69.2; 10.41.2

yan aqvīnā suhāvā rudravartanī 8.22.1; 10.39.11

bhujuṇin vājeṣu pūrvyam 8.22.2; 46.10

abhi prayo nāsatyā vahanti (6.63.7, vahantu) 1.118.4; 6.63.7. The bird-span of the Aqvins.

Aqvins as protectors and enrichers of men

prāyus tāriṣṭām nī rapānsi mṛkṣatām sedhataṁ dveṣo bhavataṁ sacābhuvā 1.34.11; 157.4

vṛdhe ca no bhavataṁ vājasaṭāu 1.34.12; 112.24

chardhīr yantam adābhyam 8.5.12; 85.5

mā no mardhiṣṭām ā gatam (7.73.4, gatam qivena) 7.73.4; 74.3

nāsatyā mā vi venatam 5.75.5; 78.1

na yat paro nāntaraḥ (6.63.2, antaras tuturyāt) 2.41.8; 6.63.2

evet kāṇvāya bodhatam 8.9.3, 9; 10.2

manotarā rayiṇām 1.46.2; 8.8.12

purumandrā purūvāsū 8.5.4; 8.12

ā na ūrjaṁ vahatam aqvīnā yuvam 1.92.17; 1.157.4. Cf. under 1.47.5^c.

vartīr yāthas (1.184.5, yātām vartīs) tanayāya tmane ca 183.3; 184.5; 6.45.5

mā vām anye ni yaman devayantih 4.44.5; 7.69.6

aqvīnā yad dha karhi cīc chucrūyātām imānī havam 5.74.10; yad adya karhi karhi cīc, &c. 8.73.5
yan nāsatyā parāvati yad vā stho adhi turvače (8.8.14, adhy ambare) 1.47.7; 8.8.14

Aqvins as recipients of praise and sacrifice

ā nūnām yātām aqvīnā 8.8.2; 9.14; 87.5. Cf. under 8.8.5^b

aqvīnāv elā gachatam 1.22.1; 5.75.7; 78.1

aqvīnā gachatam yuvam 5.73.3; 8.8.1; 85.1

yuvām havantē aqvīnā 1.47.4; 8.5.17

vayām hi vām havāmahe 8.26.9; 87.6

ayām vām bhāgo nihita iyañi gīb (8.57.4, nihito yajatrā) 1.183.4; 8.57 (Val. 9).4

dasrāv ime vām nidhayo madhūnām 1.183.4; 3.58.5

madhvāḥ pibataṁ madhupēbhir āśabhih 1.34.10; 4.45.3

ā me havāmī nāsatyā (1.183.3, nāsatyopa yātām) 1.183.3; 8.85.1

eha yātām pathibhir devayānīh 1.183.6 = 1.184.6; 3.58.5

juṣethām yajñām bodhataṁ havasya me 2.36.6; 8.35.4

imāmī suvṛktīm vṛṣanā juṣethām 7.70.7 = 7.71.6; 7.73.3. Cf. under 1.184.2^a

ihā tyā purubhūtamā 5.73.2; 8.22.3

ta mandaśānā manuṣo duroṇa ā 8.87.2; 10.40.13

upemāmī suṣṭutīm mama 8.5.30; 8.6

yuvābhāyām bhūtāv aqvīnā 8.5.18; 26.16

gīrbhir vatsō avīvṛdhāt 8.8.8, 15.19

sutaḥ soma ṛtāvīdhā 1.47.1; 2.41.4

ā barhiḥ sīdataṁ narā (8.87.4, sumat) 1.47.8; 8.87.2, 4

ā vām viṣvabhir ūtibhiḥ priyamedhā ahūṣata 8.8.18; 87.3

Uṣas

About 20 repetitions which concern Uṣas alone do not call for any classification ; they exhibit most of the features that make up her character.

esā divo duhitā praty adarci 1.113.7; 124.3
 aqve na citre aruśi 1.30.21; aqveva citraruśi 4.52.2
 oṣā yāti (4.14.3, uṣā iyate) suyujā ratheṇa 1.113.14; 4.14.3
 prati bhadrā adrksata 1.48.13; 4.52.5
 jyotiṣ kṛṇoti sūnari 1.48.4; 7.81.1
 vy uchā duhitār divāḥ 1.48.1; 5.79.3, 9; vy āucho duhitār divāḥ 5.79.2
 bhāsvati netri sūnṛtānām 1.92.7; 113.4
 uṣāh sūnṛte (7.76.6, sujāte) prathamā jarasva 1.123.5; 7.76.6
 uṣo adyeha subhage (1.123.13, uṣo no adya suhavā) vy ucha 1.113.7; 123.13
 uṣāh ṣukreṇa gocīṣ 1.48.14; 4.52.7
 uṣā uchad apa sridhāḥ 1.48.8; 7.81.6
 Iyusinām upamā ṣaṭyatānām vibhātinām (1.124.2, āyatānām) prathamoṣā vy aqvāit (1.124.2,
 adyāt) 1.113.15; 124.2
 pramatiṇī manuṣya yugāni 1.92.11; 124.2
 aminati dāivyāni vratāni 1.92.12; 124.2
 uṣo maghonyā & vaha 4.55.9; 5.79.7
 asmaṇbhyām vājinīvati 1.92.13; 4.55.9
 rtasya panthām anv eti sādhu prajānātīva na diço mināti 1.124.3; 5.80.4
 ājījanān (sc. uṣasāḥ) sūryām yajñām agnim 7.78.3; prācīkitat (sc. uṣāḥ) sūryām, &c. 7.80.2
 Cf. under 1.124.7^a; 4.39.1^c; 7.81.1^a.

Maruts

The 20 or more repetitions which concern the Maruts alone show a few of the personal characteristics of those gods ; for the most part they deal with the cosmic powers of the Maruts, and the aid and comfort which they bestow upon their worshippers.

svāyudhāśa ismināḥ (7.56.11, ismināḥ suniskāḥ) 5.87.5; 7.56.11
 ṣiprāḥ ṣirṣasū vitatā hirāṇayāḥ 5.54.11; ṣiprāḥ ṣirṣān hirāṇayāḥ 8.7.25
 marutsu viṣvabhanusu 4.1.3; 8.27.3
 te bhāṇubhir vi tashire 8.7.8, 36
 rudrasya sūnūḥ havasā gr̄ṇimāsi (6.66.11, vivāṣe) 1.64.12; 6.66.11
 pr̄ṣadāgvāso anavabhrādhasah 2.34.4; 3.26.6
 prāṣṭir vahati rohitah 1.39.6; 8.7.28
 pra vepayanti parvatān 1.39.5; 8.7.4
 pra cyāvayanti yāmabhiḥ 1.37.11; 5.56.4
 bhayante viṣvā bhuvanā marudbhyaḥ (1.166.4, bhuvanāni harmyā) 1.85.8; 166.4
 indrajyeṣṭhā abhidhavāḥ 6.51.15; 8.8.3
 yūyām hi ṣṭhā sudānāvāḥ 1.15.2; 6.51.15; 8.7.12; 83.9
 kad dha nūnām kadhapriyāḥ 1.38.1; 8.7.31
 imām naro marutāḥ saṣṭātā vṛdham (7.18.25, saṣṭātānu) 3.16.2; 7.18.25
 viṣvē ganta (10.35.13, adya) maruto viṣvā ūti 5.43.10; 10.35.13
 adhi stotrasya sakhyasya gātā (10.78.8, gātā) 5.55.9; 10.78.8
 dānā mahnā tad esām 5.87.2; 8.20.14
 marutāḥ somapitaye 1.23.10; 8.94.2
 tvesām (5.58.1, stuṣe) gaṇām mārutām navyasiṇām 5.53.10; 58.1
 Cf. under 1.37.8^c; 39.6^a; 64.4^b; 13^b; 169.5^c; 6.66.8^b.

Āditya-group : Mitra, Varuṇa, Aryaman, Aditi

General Statement.—In this rubric are collected promiscuously the repeated pādas, addressed to the Ādityas generically ; to Varuṇa alone ; to Mitra and Varuṇa together ; to both of these with Aryaman as third ; and to Aditi who, for the most part, goes with the Ādityas. These groups and individuals are treated in the same religious spirit. The place which with other divinities is occupied by mythological description is here taken by insistence upon ethical qualities, with the word *rta* or its derivatives in the foreground. The pādas are grouped under the following heads: Ādityas as upholders of the divine order, or as endowed with other lofty qualities ; Ādityas as protectors and enrichers of men ; worship of Ādityas in general.

Ādityas as upholders of the divine order, or as endowed with other lofty qualities

ṛtāvānā Jane-jane 5.65.2 (Mitra and Varuṇa) ; ṛtāvāno, &c. 5.67.4 (Mitra, Varuṇa and Aryaman)

ṛtāvānā ṛtam ā ghoṣatho (8.25.4, ghoṣato bṛhat) 1.151.4 ; 8.25.4 (Mitra and Varuṇa)

ṛtāvānā samrājā pūtadakṣasā 8.23.30 ; 25.1 (Mitra and Varuṇa)

ṛtāvāno varuṇo mitro agnih 7.39.7 = 7.40.7 ; 7.62.3

ṛtēna mitrāvaruṇāu 1.2.8 ; . . . varuṇā sacethe 1.152.1

adabdhāni varuṇasya vratāni 1.24.13 ; 3.54.18

pra ye minanti varuṇasya dhāma (mitrasya) 4.5.4 ; pra ye mitrasya varuṇasya dhāma (minanti) 10.89.8

tri rocanā divyā dhārayanta 2.27.9 (Ādityas) ; 5.29.1 (Indra-Aryaman with a suggestion of the other Ādityas)

samrājāya sukṛatū 8.25.8 (Mitra and Varuṇa) ; . . . sukṛatuh 1.25.10 (Varuṇa)

sukṣatrāśo varuṇo mitro agnih 6.49.1 ; 51.10

asurya-pramāhasā 7.66.2 ; 8.25.3

mitrām huve pūtadakṣam 1.2.7 ; . . . huve varuṇām pūtadakṣam 7.65.1

varuṇām ca (5.64.1, vo) riçādasam 1.2.7 ; 5.64.1

rājānā mitrāvaruṇā supāñi 1.71.9 ; 3.56.7

tā samrājā gṛhītāsu 1.136.1 ; 2.41.6 (Mitra and Varuṇa)

ādityā dānunas pati 1.136.3 ; 2.41.6 (Mitra and Varuṇa)

rājānā dirghaçruttamā 5.65.2 ; 8.101.2 (Mitra and Varuṇa)

Cf. under 2.28.3^a ; 3.59.1^b ; 4.55.7^c ; 7.36.2^d.

Ādityas as protectors and enrichers of men

ādityāir no aditih çarma yañsat (10.66.3, yachatu) 1.107.2 ; 4.54.6 ; 10.66.3

aditih çarma yachatu 6.75.12, 17 ; 8.47.9

devānā ādityān aditīm (10.66.4, avase) havāmahe 10.65.9 ; 66.4

viçva ādityā adite sajosañ 6.51.5 ; . . . adite maniñi 10.63.17 = 10.64.17

devāir no devy aditir ni pātu 1.106.7 ; 4.55.7

ta ādityā ā gataçarvatātaye 1.106.2 ; 10.35.11

ādityā yan mumocati 8.18.12 ; 67.18

añhoç cid urucakrayaḥ (8.18.5, °cakrayo 'nehasaḥ) 5.67.4 ; 8.18.5. Both Ādityas.

bṛhañ mitrasya varuṇasya çarma (10.10.6, dhāma) 2.27.7 ; 10.10.6

mitrāya vocām varuṇāya saprathaḥ (1.136.6, mīlhuse) sumṛlikāya saprathaḥ (1.136.6, mīlhuse) 1.129.3 ; 130.6

upa nah sutam ā gatañ varuṇa mitra dāçusaḥ 5.71.3 ; mahi vo mahatām avo varuṇa mitra dāçuse 8.47.1

ā no mitrāvaraṇā gṛhtāir gavyūtim ukṣatam 3.62.16 ; ā no mitrāvaraṇā havya justiṁ gṛhtāir gavyūtim ukṣatam iṣṭabhiḥ 7.56.4

çrūtam me mitrāvaraṇā havemā 1.122.6 ; 7.62.5

ṛtāvāno varuṇo mitro agnih, yachantu candrā upamāni no arkam 7.39.7 = 7.40.7 ; 7.62.3
mā (5.4.2, te) no mitro varuṇo aryamāyuh 1.162.1 ; 5.41.2.—Cf. 1.94.13^o ; 162.22^o ; 2.40.6^o

Āditya-worship in general

prati vāṁ sūra udite vidhema 7.63.5 (Mitra and Varuna) ; . . . udite sūktaiḥ 7.65.1 (Mitra and Varuna) ; prati vāṁ sūra udite 7.66.7 (Mitra and Varuna, followed by Aryaman)

mitrāya varuṇāya ca 9.100.5 ; 10.85.17

varuṇo mitro aryamā 1.26.4 ; 41.1 ; 4.55.10 ; 8.18.3 ; 28.2 ; 83.2 ; cf. the eleven instances of RV. pādas which end in the same three words, cited on p. 11.

varuna mitrāryaman 5.67.1 ; 8.67.4 ; 10.126.2

aryamā mitro varuṇah parijmā (8.27.17, sarītayah) 1.79.3 ; 8.27.17 ; 10.93.4

mitro aryamā varuṇah sajosaḥ 1.186.2 ; 7.60.4

(mitrasya) aryamā varuṇasya ca 1.136.2 ; 8.47.9.—Cf. 1.136.4^a ; 2.27.2^b ; 8.18.21^b.

Viçve Devāḥ

The repetitions which concern the Viçve Devāḥ (also simply Devāḥ) number around 30. They include lists of particular gods in Viçve Devāḥ stanzas. They consist of praise and appeals for help, and are devoid of specific mythic aspects.

viçve devāsā ā gata 1.3.7 ; 2.41.13 = 6.52.7

viçve devāsā adruhaḥ 1.19.3 ; 9.102.5. Cf. 2.1.14

viçve devā amatsaḥ 8.66.11 ; 9.14.3

yaṁ devāsā avatha vājasātāu 10.35.14 ; 63.14

manor yajatrā amṛtaḥ rtajñāḥ 7.35.15 ; 10.65.14

gojatā uta ye yajñiyāsah 7.35.4 ; 10.53.5

te no rāṣṭantū urugāyam adya yūyāṁ pāta svastibhiḥ sadā naḥ 7.35.15 ; 10.65.15 = 10.66.16

devo-devo suhavo bhūti mahyamān mā no mātā prthivī durmatā dñāt 5.42.16 ; 43.15

adveṣe dyāvāprthivi huverna devā dhatta rayim asme suvīram 9.68.10 ; 10.45.12

ādityān dyāvāprthivi apah svāḥ 7.44.1 ; 10.36.1

indrāvayū bṛhaspatim 1.14.3 ; 10.14.4

dadhikrām agnim uṣasām ca devīm 3.20.5 ; 10.101.1

vanaspatiḥ osadhiḥ rāya ese (5.42.16, rāye aṣyāḥ) 5.41.8 ; 42.16

āpa osadhiḥ vanino juṣanta (10.66.9, vanināni yajñiyā) 7.34.25 = 7.56.25 ; 10.66.9

pra vo vāyūm ratheyaśāḥ kṛṇudhvā (10.64.7, purāṇdhim) 5.41.6 ; 10.64.7

ahiḥ ḥṛṇotu budhnyo havimani 10.64.4 ; 92.12 (both in Viçve Devāḥ stanzas)

grāvā yatra madhuṣud ucyate bṛhat 10.64.15 ; 100.8 (both in Viçve Devāḥ stanzas)

ṛtāvāno varuṇo mitro agnih, yachantu candrā upamāni no arkam 7.39.7 = 7.40.7 ; 7.62.3

sukṣṭrāśo varuṇo mitro agnih 6.49.1 ; 51.10

triṣṭā ā rocane divāḥ 1.105.5 ; 8.69.3

huve (7.44.1, indraḥ) viṣṇum pūṣanām brahmaṇas patim 5.46.3 ; 7.44.1

indrāviṣṇū (10.65.1, ādityā viṣṇur) marutaḥ svar bṛhat 10.65.1 ; 66.4

tad aryamā (6.49.14, tat parvatas) tat savitā cano dñāt 1.107.3 ; 6.49.14

Cf. also 1.107.2^a ; 3.8.8^a ; 8.57 (Vāl. 9).2^a ; 10.35.10^o ; 65.1^o.

Sūrya (Sūra) and Savitar (Tvaṣṭar, Bhaga)

Conveniently the small group of repeated pādas pertaining to these related or contiguous gods are here listed together :

āprā dyāvāprthivi antarikṣam, to Sūrya 1.115.1 ; to Sūrya-Savitar 4.14.2

ā sūryo aruhaḥ chukram arṇāḥ 5.45.10 ; 7.60.4

ud uṣya devāḥ savitā damūnāḥ 6.17.4 ; . . . savitā yayāma 7.38.1 ; . . . savitā savāya 2.38.1 ;

. . . savitā hiranṣyā 6.71.1

ürdhvam bhānum (4.14.2, keturh) savitā devo aśret 4.13.2; 14.2; 7.72.4; . . . savitevāśret, of Agni, patterned after the preceding, 4.6.2
 rju martesu vṛjinā ca paçyan 4.1.17; 6.51.2; 7.60.2
 ratnaṁ devasya savitū iyānā (7.52.3, iyānāḥ) 7.38.6; 52.3
 devas tvaṣṭā savitā viçvarūpah 3.55.19; 10.10.5
 suvāti savitā bhagah 5.82.3; 7.66.4
 tat su naḥ savitā bhagah 4.55.10; 8.18.3
 tvaṣṭā devebhīr janitā sajōṣah (10.64.10, pitā vacah) 6.50.13; 10.64.10
 Cf. also 1.35.8^a, 9^b; 115.4^c; 5.42.3^d; 6.50.8^e; 7.63.4^b.

Rbhus

The special quality of the Rbhūs as cunning artificers or magic contrivers comes out in four of their five repeated pādas; cf. p. 18:

niç carmano gām ariṇīta dhītibhih 1.161.7; 4.36.4
 ekāni vicakra camasāni caturdhā (4.36.4, caturvayam) 4.35.2; 36.4
 rathām ye cakruh suvratām nareṣṭhām (4.36.2, sucetasah) 4.33.8; 36.2
 punar ye cakruh (4.35.5, qacyākārta) pitarā yuvānā 4.33.3; 35.5
 saṁ vo madāso agmata saṁ purāndhīh 4.34.2

Vāyu

The span of Vāyu, the so-called niyutah (Nighantu 1.15; Bṛhaddevatā 4.140), and Vāyu's character as a charioteer appear prominently in these repeated pādas. Note that there is only one repeated pāda pertaining to Vāta, Vāyu's later and less personal double (5.78.8: 10.23.4):

ā no niyudbhīr qatīnibhir adhvaram sahasrīnibhir upa yāhi vitaye (7.92.5, yajñam) 1.135.3; 7.92.5
 vaha vāyo niyuto yāhy asmayuh (7.90.1, acha) 1.135.2; 7.90.1
 niyutvān indrasārathih 4.46.2; 48.2
 pra vo vāyūn rathayujān kṛṇudhvam (10.64.7, purāndhīm) 5.41.6; 10.64.7
 ayam cukro ayāmi te 2.41.2; 8.101.9; vāyo cukro ayāmi te 4.47.1
 pībā sutasyāndhaso madāya (5.51.5, abhi prayah) 5.51.5; 7.90.1.—Cf. 1.135.4^f

Bṛhaspati

bṛhaspatir bhinad adrim vidad gāh 1.62.3; 10.68.11

Rudra

pari no (6.28.7, vo) heti rudrasya vṛjyāḥ 2.33.4; 6.28.7. Cf. pari no helo varuṇasya vṛjyāḥ 7.84.2; see p. 573.
 tmane (2.33.15, mīḍhvas) tokāya tanayāya mṛīla 1.114.6; 2.33.14

Parjanya

sa retodhā vṛṣabhaḥ qāçvatīnām 3.56.3 (either Parjanya, or Dyāus Parjanya, or some Tvaṣṭā-like god); 7.101.6 (Parjanya)
 sa naḥ (10.169.2, tābhyaḥ, sc. gobhyaḥ) parjanya mahi çarma yacha 5.83.5; 10.169.2

Viṣṇu

trīṇi pāda vi cakrame 1.22.18; 8.12.27
 sakhe viṣṇo vitaraṁ vi kramasva 4.18.11; 8.100.12¹

¹ This item properly belongs to the rubric 'Indra and Viṣṇu'; see p. 617.

Sarasvati

vājebhir vājinivati 1.3.10 ; 6.61.4

uta syā nah sarasvati 6.61.7 ; . . . sarasvati jusāñā 7.95.4

Vāc

tām ābhṛtyā vy adadhuḥ purutrā 10.71.3 ; tām mā devā vy adadhuḥ purutrā 10.125.3

Trātar

devas trātā trāyatām aprayuchan 1.106.7 ; 4.55.7

Ahi Budhnya

mā no 'hir budhnyo riṣe dhāt 5.41.16 ; 7.34.17

ahih̄ ḡrṇotu budhnyo havīmani 10.64.4 ; 92.12

Dadhikrā

udīrāñā yajñam upaprayantah 4.39.5 ; 7.44.2

Devapatnyah

ā rodasī varunānī ḡrṇotu 5.46.8 ; 7.44.2²

Pitarah

yenā nah pūrve pitarah̄ padajñāḥ 1.62.2 ; 9.97.39

Ucijah

vrājam̄ gomantam uciyo vi vavruḥ 4.1.15 ; 16.6 ; 10.45.11.—Cf. 1.159.4^d ; 5.22.4^{de} ; 7.42.1^e

Grāvan or Press-stones

grāvā yatra madhusud ucyate bṛhat 10.64.15 ; 100.8

Āpri-divinities

The following repeated pādas serve to illustrate the close parallelism of the themes of the Āpri ; the regularity, on the whole, of their arrangement in the hymns ; and the formulaic character of the language addressed to their divinities and ritual objects. See above, p. 16 bottom. Hymns 1.13 and 1.142 share no less than six of these pādas ; stanzas 3.4.7-11 are identical with 7.2.7-11 ; see p. 17. vi ḡrayantām ḡtāvṛḍhāḥ, dvāro devir asaṣcataḥ, to the Divine Doors, 1.13.6 ; 142.6
madhūmantān tanūnāpāt, to Tanūnāpāt, 1.13.2 ; 1.142.2
naktoṣasā supecasā, to Night and Morn, 1.13.7 ; 142.7
uṣāsānāktā sudugheva dhenūḥ, to the same, 1.186.4 ; 7.2.6
yahvi ḡtāsya mātarā, to the same, 1.142.7 ; 5.5.6
hotārā dāivyā kavī yajñam̄ no yakṣatam imam, to the two Divine Hotars, 1.13.8 ; 142.8 ; 188.7
dāivyā hotārā prathamā viduṣṭārā 2.3.7 ; . . . prathamā ny ḡrṇe 3.4.7 = 3.7.8 ; . . . prathamā purohitā 10.66.13 ; . . . prathamā suvācā 10.110.7. To the same.
1)ito agna ā vahendram̄ citram̄ iha priyam, to Agni, 1.142.4 ; 5.5.3
prācīnam̄ barhir ojasā 1.188.4 ; barhīḥ prācīnam̄ ojasā 9.5.4. To Barhis ; see also p. 578.

Dānastuti or Praise of liberality to the priests

sūdyo dānāya mahātate 6.45.3² ; 10.26.8

sahasrā daça gonām 8.5.37 ; 6.47

rādhas te dasyave vṛkā 8.55(Vāl.7).1 ; prati te dasyave vṛkā 8.56(Vāl.8).1

catvāry (8.21.18, sahasram) ayutā dadat 8.2.41 ; 21.18

Dissimilar Dual Gods or Devatādvandvas

General statement.—Repeated pādas addressed to dual divinities, such as the Aćvins on the one hand, or Indra and Agni on the other, are in the main given to such generalities as fit indifferently the character of either god of the pair. This indifference is shown even more clearly in the case of such repeated pādas as are applied to two or more pairs of dual divinities (below, p. 628). The ritualistic origin of the dissimilar combinations is reflected in all these repetitions; cf. Hillebrandt, *Ved. Myth.* iii, 294 ff. The degree of dissimilarity varies in different pairs. Of course, the Aćvins, later differentiated as Dasra and Nāsatya, are not dissimilar at all. The Daivyā Hotarāu of the Āpri-stanzas are an undifferentiated, colourless unit. Mitra and Varuṇa also, although each exists independently, represent, whenever they occur together, whether in or out of the dual, the same ancient ethical Āditya conception. Similarly Naktosā or Usāsānaktā represent in reality the unit idea of the junction (*sām̄dhyā*), or seam between night and morn, and that, too, ritualistically; that is to say, they represent the beginning of the ritual day much as does Uṣas by herself. In the following list the Aćvins are left out because they have been treated above (p. 602). Also, the pair Mitra and Varuṇa, whether they occur singly by the side of one another, or in devatādvandva, may be easily gathered up from the rubric 'Āditya-group' (p. 605). The repetitions concerning Uṣasānktā and Daivyā Hotarā are listed under the Āpri-pādas (p. 608). The remaining repetitions are addressed to dissimilar dual divinities, either in the Vedic double dual (devatādvandva), or in the singular, side by side, to wit:

Indra and Agni

indrāgnī tā havāmahe 1.21.3; 5.86.2; 6.60.14
 indrāgnī havāmahe 5.86.4; 6.60.5
 indrāgnī čarṇa yachatam 1.21.6; 7.94.8
 endrāgnī sāumanasāya yātam 1.108.4; 7.93.6
 indrā nv agnī avase huvadhyāi 5.45.4; . . . avascha vajriṇā 6.59.3
 saṇitvanāparājītā 3.12.4; vṛtrahanāparājītā 8.38.2

Indra and Vāyu

indrao ca vāyav eṣāṁ somānām (5.51.6, sutānām) pītim arhathah 4.47.2; 5.51.6. Cf. sutānām
 pītim arhasi, to Vāyu 1.134.6

Indra and Varuṇa

rayiñ dhattām (6.68.6, dhattho) vasumantām purukṣum 6.68.6; 7.84.4 Similar pādas also of
 several other dual and plural groups; see under 1.159.5^d

Indra and Viṣṇu

upa brahmāṇi ḡṛṇutām giro me 6.69.4; . . . ḡṛṇutām havām me 6.69.7

Indra and Brhaspati or Brahmanaspati

aviṣṭām dhiyo jigṛtām purāndhīr jaṭastam aryo vanuṣām aratih, to I. and Brhaspati 4.49.4;
 to I. and Brahmanaspati 7.97.9. The first pāda also to Mitra and Varuṇa 7.64.5 = 7.65.5

Dyāvā-Pr̥thivī or Dyāvā-Bhūmī

pra dyāvā yajñāih pṛthivī ṛtāvṛdhā 1.159.1 ; . . . pṛthivī namobhiḥ 7.53.1
 dyāvābhūmī adite trāśthām nah 4.55.1 ; 7.62.4
 devārī dyāvāpṛthivī prāvatarām nah 1.31.8 ; 9.69.10 ; 10.67.12
 kiṁ svid vanam̄ ka u sa vr̥kṣa āśa yato dyāvāpṛthivī niṣṭataksuḥ 10.31.7 ; 81.4
 adveṣṭ dyāvāpṛthivī huvema 9.68.10 ; 10.45.12
 Cf. also under 4.23.10^c ; 6.68.4^d ; 10.82.1^d.

Pṛthivī and Antarikṣa

pṛthivī nah pārthivāt pātv anhaso 'ntarikṣam̄ divyāt pātv asmān̄ 7.104.23 ; 10.53.5. Cf. 4.55.5

CLASS B: REPETITIONS RELATING TO TWO DIFFERENT GODS OR GROUPS OF DIVINITIES

General statement.—The mass of repetitions which concern two gods or groups of gods is large, perhaps, as a whole, out of proportion to its significance (cf. above, p. 585). In the majority of cases it is difficult to detect any very great meaning in this extensive use of the same verses in connexion with two different divinities, because their value is of that general sort which makes them applicable indifferently to more than one god. For the most part these repetitions do not touch the most peculiar qualities of a given god, what may be called his leitmotifs. E.g., Indra's heroic fight against Vṛtra for the waters or rivers does not figure in the pādas which belong to Indra and Agni, though both gods are warrior gods, and share quite a number of pādas redolent of war. If we find, on the other hand, that Indra and the Maruts are assimilated rather more closely (p. 616), this is due to the official position of the Maruts as Indra's Myrmidons. Again, however, the repetitions do not touch really the most intimate qualities of either.

That the difference between the gods is felt is shown in this that a good many of the repetitions contain variations which do justice, sometimes very neatly, to the different characters of the two gods (see above, p. 587); at times, again, the same expression has really a slightly different sense in its two applications. So, e.g., sadyo jaññāno havyo babbhūtha (or, babbhūva) is applied to Indra in 8.96.21 ; to Agni in 10.6.7. In the former case it refers to the youthful exploits of Indra which render him worthy of adoration; in the latter case the meaning is, more simply, that Agni flares up quickly, and so becomes at once fit for sacrifice. Throughout it is a question of detail, rather than a question of far-reaching mythological principle or tendency.

What these repetitions really do show are the settled habits of expression, the imitativeness, and, underneath the glittering wealth of Vedic diction, a certain mental sterility on the part of the Vedic poets of historical times. This is supported, as we know, by that henotheistic indifference to the special

mythological and ritual character of the individual gods which we have tried to put into the right light above (p. 575).

The lists given in the present class may be supplemented at the proper points from the following (third) general class in the manner indicated above, p. 588.

Agni with other divinities

Agni and Indra

The two gods share something like 50 items. This number is increased still further in the third general class, which contains a considerable number of cases that belong in common to Agni and Indra and some additional god. More than half the items under the present rubric deal in general terms with the benevolence of the two gods and the piety of their worshippers. As for the remainder, the chief emphasis is upon the warlike character of both gods; they share also some cosmic qualities. The pair *Indrägnī* (above, p. 609) does not add anything to this account (cf. Hillebrandt, *Ved. Myth.* ii. 294 ff.). Also, the pādas which *Indrägnī* share with other dual gods (below, p. 629) exhibit no signs of real individuality:

çūsmintamo hi te mado dyumnintama uta kratuh, to A. 1.127.9; to I. 1.175.5
 ā no gahi sakhyebhīḥ civebhīḥ mahān mahibhīḥ utibhīḥ saranāyan, to A. 3.1.19; to I. 3.31.18
 tvayā hā svid yujā vayam, to A. 8.102.3; to I. 8.21.11
 hr̄ṇiyamāno apa mad hy āireḥ pra me devānām vratapā uvāca, &c., to A. 5.2.8; nidhiyamānam
 apagūlham apsu pra me devānām vratapā uvāca, &c., to I. 10.32.6
 ā rodasi aprñā (and, aprñā) jāyamānah, to A. 3.6.2; 7.13.2; to I. 4.18.5; 10.45.6
 yo asya pāre rajasah (sc. ajāyata), to A. 10.187.5; . . . rajaso viveṣa, to I. 10.27.7
 tantum tanuṣṭa pūrvyam, to A. 1.142.1; . . . pūrvyam yathā vide, to I. 8.13.14
 samrājām carṣanīnām, to A. 5.21.4; to I. 10.134.1 (cf. 8.16.1)
 devo na yah pṛthivīm viçadhāyā upakṣeti, &c., to A. 1.73.3; imām ca naḥ pṛthivīm viçva-
 dhāyā upakṣeti, &c., to I. 3.55.21
 mahānti vṛṣṇe savanāḥ kṛtēmā, to A. 3.1.20; sthīrāya vṛṣṇe, &c., to I. 3.30.2
 netā sindhūnām vṛṣabha stiyānām, to A. 7.5.2; vṛṣā sindhūnām, &c., to I. 6.44.21
 sahasrastarīḥ çatanītha ṛbhvā, to A. 10.69.7; sahasracetāḥ, &c., to I. 1.100.12
 pra marsiṣṭhā abhi vidus kavīḥ san, to A. 1.71.10; ava dyubhir abhi viduṣ, &c., to I. 7.18.2
 vṛṣabhbhā kṣitiṇām, to A. 10.187.1; juhotana vṛṣabhbhā, &c., to I. 7.98.1
 sadyo jañjāno havyo babhūtha (8.96.21, babhūva), to A. 10.6.7; to I. 8.96.21
 mahān asy adhvarasya prakatāḥ, to A. 7.11.1; dāçvān asy, &c., to I. 10.104.6
 adroghavācam matibhīḥ yaviṣṭham, to A. 6.5.1; . . . matibhīḥ çaviṣṭham, to I. 6.22.2
 vrajam gomantam uçijo vi vavruh, to A. 4.1.15; 10.45.11; to I. 4.16.6
 nyañān uttānām anv eṣi (10.27.13, eti) bhūmim, to A. 10.142.5; to I. 10.27.13
 sumṝlīko bhavatu jātaveddāḥ, to A. 4.1.20; . . . bhavatu viçvaveddāḥ, to I. 6.47.12 = 10.131.6
 aṣṇasya cīc chīṇnāthat pūryāṇī, to A. 6.4.3; to I. 2.20.5
 yudhā devebhyo varivāc ecartha, to A. 1.59.5; to I. 7.98.3
 kṛṇvānāśo amṛtatvāya gātum, to A. 1.72.9; to I. 3.31.9
 puroyāvānām ājīṣu, to A. 8.84.8; to Indra-worshippers' chariot 5.35.7
 yena vañśāma prtanāśu çardhataḥ (6.19.8, çatrūn), to A. 8.60.12; to I. 6.19.8
 anānataṁ damayantam prtanūn, to A. 7.6.4; to I. 10.74.5
 rīrikvāṇāśa tanvāḥ kṛṇvata svāḥ (4.24.3, trām), to A. 1.72.5; to I. 4.24.3
 tuvidyumna yaçasvatā, to A. 3.16.6; . . . yaçasvataḥ, to I. 1.9.6
 vayā ivānu rohate, to A. 2.5.4; . . . rohate jusanta yat, to I. 8.13.6
 tvam īçīgo vasūnām (1.170.5, vasupate vasūnām), to A. 8.71.8; to L 1.170.5

‘preṣṭham̄ no dhehi vāryam, to A. 3.21.2 ; . . . vāryam̄ vivakṣase, to I. 10.24.2
 sakhe vaso jarīrbhyah, to A. 8.71.9 ; to I. 1.30.10 ; . . . jarīrbhyo vayo dhāḥ, to I. 10.24.1
 (agne) brahma yajñānī ca vārdhaya, to A. 10.141.6 ; (brahma) indra yajñām̄, &c., to I. 1.10.4
 asme dhehi cravō bṛhat, to A. 1.9.8 ; 4.2 ; to I. 8.65.9
 sasavān̄so vi ḡṛṇvire, to A. 4.8.6 ; to I. 8.54 (Vāl. 6).6
 asmadryak̄ sām̄ mīmīhi cravān̄si, to A. 3.54.22 ; 5.4.2 ; to I. 6.19.3
 pra no naya vasyo acha, to A. 8.71.6 ; pra tam̄ (6.47.7, no) naya prataram̄ vasyo acha, to A. 10.45.9 ; to I. 6.47.7
 adhā te sumnam̄ Imahe, to A. 8.75.16 ; to I. 3.42.6 ; 8.98.11
 tvān̄ vārdhanta no girah, to A. 8.44.19 ; to I. 1.5.8
 ni tvā yajñasya sādhanam̄, to A. 1.14.11 ; girā yajñasya sādhanam̄, to A. 3.27.2 ; yajñasya sādhanam̄ girā, to A. 8.23.9 ; stomāir yajñasya sādhanam̄, to I. 8.6.3
 gira stomās Irate, to A. 8.43.1 ; to I. 8.3.5
 abhi tvān̄ gotam̄ girā, to A. 1.78.1 ; to I. 4.32.9
 agne (8.88.1, abhi) vatsam̄ na svasaresu dhenavah, to A. 2.2.2 ; to I. 8.88.1
 abhi tvā pūrvapitaye, to A. 1.19.9 ; to I. 8.3.7
 tam̄ ghem̄ itthā namasvina upa svarājām̄ āsate, to A. 1.36.7 ; to I. 8.69.17
 tvām̄ stogām̄ tvayā suvīrā drāghiya āyuh prataram̄ dadhānāḥ, to A. 1.115.8 ; to I. 1.53.11
 vājayan̄o havāmahe, to A. 8.11.9 ; to I. 8.53 (Vāl. 5).2
 purupraṣṭastam̄ ūtaye, to A. 8.71.10 ; . . . ūtaya ḡṛtasya yat, to I. 8.12.14
 prajānān̄ vidvān̄ upa yāhi somam̄, to A. 3.29.16 ; to I. 3.35.4
 viṣebhīḥ (sc. devebhīḥ) somapitaye, to A. 1.14.1 ; viṣebhīḥ (sc. dhāmabhīḥ) somapitaye, to I. 8. 21.4
 edām̄ barhīḥ sado mama, to A. 3.24.3 ; to I. 8.17.1
 mādayasva svarṇare, to A. 8.103.14 ; mādayāse, &c., to I. 8.65.2
 devebhyo havayavāhana, to A. 3.9.6 ; 10.118.5 ; 150.1 ; . . . havayavāhanaḥ, to I. (?) 10.119.13
 agnim̄ ukthānī vāvṛduh 2.8.5 ; indram̄ ukthānī vāvṛduh 8.6.35 ; 95.6
 Cf. under 1.32.15^d; 59.5^e; 2.12.12^a; 4.1.11^b, 13^c; 26.2^d; 6.10.6^d; 7.32.2^a

Agni and Soma

The repetitions which belong to these two gods, 20 in number, show in part the close ritual relationship of the two gods ; in part their assumed origin in heaven. They do not point to any general mythic identification ; see above, p. 586, and cf. Hillebrandt, *Ved. Myth.* i. 330 ff., 458 ff. :

divo na sānu stanayann acikradat, to A. 1.58.2 ; to S. 9.86.9
 devo na yah savitā satyamanmā, to A. 1.73.2 ; to S. 9.97.48
 siddhān̄ ḡṛtasya yonim̄ ā, to A. 6.16.35 ; to S. 9.32.4 ; 64.11
 ḡṛtasya yonim̄ asadam, to A. 5.21.4 ; to S. 3.62.13 ; 9.8.3 ; 64.12
 yah pañca carsan̄ir abhi, to A. 7.15.2 ; to S. 9.101.9
 viṣvā yaç carsan̄ir abhi, to A. 4.7.4 ; 5.23.1 ; to S. 1.86.5
 tveṣam̄ rūpam̄ kṛnuta uttarām̄ yat, to A. 95.8 ; . . . kṛnute varṇam̄ asya, to S. 9.71.8
 yā parvateṣv osadhiṣv apsu, of A.'s wealth 1.59.3 ; of S.'s dhāmāni 1.91.4
 gārdhan̄ tamānī jighnase, to A. 8.43.22 ; to S. 9.61.19
 jahi rakṣān̄i sukrato, to A. 6.16.29 ; to S. 9.63.28
 abhi syāma pṛtanyataḥ, to A. 2.8.6 ; to S. 9.35.3
 pūrvir iso bṛhatīr āreaghā (8.87.9, jirādāno), to A. 6.1.12 ; to S. 8.87.9
 sakha sakhibhya īdyah, to A. 1.75.4 ; to S. 9.66.1
 dadhad ratnāni dāçuse, to A. 4.15.3 ; to S. 9.3.6
 parśi rādho maghōnām, to A. 8.103.7 ; to S. 9.1.3
 imām̄ yajñām̄ idām̄ vāco jujuṣān̄a upāgahi, to A. 1.26.10 ; 10.150.2 ; to S. 1.91.10
 yad vo vāyam̄ pramīnām̄ vratāni, to A. 10.2.4 ; yat te vayaṁ, &c., to S. 8.48.9
 agnir deveṣu patyate 8.102.9 ; indur deveṣu patyate 9.45.4
 sa no vṛṣṭim̄ divas pari, to A. 2.6.5 ; te no vṛṣṭim̄ divas pari, to Somāḥ 9.65.24
 harim̄ (10.188.1, aṣvam̄) hinota vājinam̄, to A. 10.188.1 ; to S. 9.62.18

Agni and Bṛhaspati or Brahmanaspati

Cf. Max Müller, Contributions to the Science of Mythology, ii. 825 ff.; Hillebrandt, Ved. Myth. i. 404 ff.; ii. 102 ff.; Strauss, Bṛhaspati im Veda, pp. 4 ff., 12 ff.

bhadrāṇ manāḥ kṛṇuṣva vṛtratūrye, to A. 8.19.20; to Brahmanaspati 2.26.2
achidrā ḡarma jaritāḥ purūni, to A. 3.15.5; achidrā ḡarma dadhīre purūni, to the rivers in
a hymn to Brahmanaspati 2.25.5
ā rodasi vṛṣabho roravīti, to A. 10.8.1; to Bṛhaspati 6.73.1
supratūrtim anehasam, to A. 3.9.1; to Ilā in a hymn to Brahmanaspati 1.40.4

Agni and Maruts

yukṣvā hy aruṣi rathe, to A. 1.14.12; yuṅgdhvāṇi hy, &c. to M. 5.56.6
vṛṣā ḡukraṇi duduhe pr̄cṇir ūdhaḥ, to A. 4.3.10; sakro chukraṇi, &c. to M. 6.66.1
stomāni yajñāni ca dhṛṣṇuyā, to A. 5.20.3; to M. 5.52.4
kṛdhī na ūrdhvāṇi carathāya jīvase, to A. 1.36.14; ūrdhvāṇi naḥ karta jīvase, to M. 1.172.3

Agni and Vāyus

dakṣāṇi sacanta ṛtayāḥ, in a hymn to A. 3.13.2; in a stanza to V. 1.134.2
abhi prayāṇi vītaye, to A. 6.16.44; abhi prayāṇi sudhitāni vītaye, to V. 1.135.4
agnā ā yāhi vītaye 6.16.10; vāyav ā yāhi vītaye 5.51.5

Agni and Aṣvins

rājantam adhvarāṇām, to A. 1.1.8; 45.4; samrājantam adhvarāṇām, to A. 1.27.1; rājantāv
adhvarāṇām, to Aṣvins 8.8.18
priyamedhā ahūṣata, to A. 1.45.3; to Aṣvins 8.18.8; 87.3
mā no martāya ripave rakṣasvine, to A. 8.60.8; . . . ripave vājinīvāsū, to Aṣvins 8.22.14
sumṝlikāḥ svāvāṇi yātv arvāṇ, to A. 1.35.10; to the Aṣvins' chariot 1.118.1
deveṣv asty āpyam, to A. 1.105.13; deveṣv adhy āpyam, to Aṣvins 8.10.3
uru jyotir janayann āryāya, to A. 7.5.6; uru jyotir cakrathār āryāya, to Aṣvins 1.117.21
mahaḥ sa rāya eṣate patiḥ dan, to A. 1.149.1; mahaḥ sa rāya eṣate, of a worshipper in an Aṣvin
hymn 10.93.6.—Cf. also under 4.44.6.

Agni and Sūrya or Savitar

ūrdhvāṇi bhānuṇi savitēvāc̄ret, to A. 4.6.2; ūrdhvāṇi bhānuṇi (4.14.2, ketuṇi) savitā devo
aṣc̄ret, to Savitar 4.13.2; 14.2; 7.72.4
haste dadhāno naryā purūni, to A. 1.72.1; to Savitar 7.45.1
āpaprivāṇ rodasi antarikṣam, to A. 1.73.8; to Sūrya 10.139.2
rāya budhnaḥ saṅgamāno vasuṇām, to A. 1.96.6; to Sūrya 10.139.3
apāṁ garbhaṇi darçatām oṣadhiṇām, to A. 3.1.13; to Saravant or Sūrya 1.164.52
asya hi svayaçcastarāḥ, in a hymn to A. 5.17.2; . . . yaçcastaram, in a hymn to Savitar 5.82.3
sahasraç̄nīgo vṛṣabhas tadojāḥ, to A. 5.1.8; sahasraç̄nīgo vṛṣabhaḥ, to Sūrya 7.55.7
vi yo rajāṇsy amimita sukratūḥ, to A. 6.7.7; vi yo mame rajasi sukratūṣyā, to Sūrya 1.160.4

Agni and Tvaṣṭar

tvaṇi hi ratnadhā asī, to A. 7.16.6; to T. 1.15.3

Agni and Viṣṇu

taīn tvā vīpṛā vīpānyavō jāgrvāṇsāḥ sam indhate, to A. 3.10.9; tad vīpṛāsō vīpānyavō
jāgrvāṇsāḥ sam indhate (sc. viṣṇor yat paramāṇi padam), to V. 1.22.21

Agni and Pūṣan

imāṇi naḥ ḡṇavād dhavām, to A. 8.43.22; to P. 10.26.9
yo viṣṇvāḥhi vīpācyati bhuvāṇā samī ca paçyati, to A. 10.187.4; to P. 3.62.9

Agni and Uṣas

yatamāno raçmibhiḥ suryasya, to A. 5.4.4; yatamānā, &c., to U. 1.123.12

Agni and Varuṇa

(agnir) aqvibhyām uṣasā sajūḥ, to A. 5.5.8; (varuṇo) aqvibhyām, &c., to V. 1.44.14

Agni and Yama

juhota pra ca tiṣṭhata, to A. (Draviṇodāḥ) 1.15.9; to Y. 10.14.14

Agni and Apāṁ Napāt

yaṁ vāghato vṛṇate adhvaresu, to A. 1.58.7; yaṁ vīprāśa īlate adhvaresu, to A. N. 10.30.4
agnīm (2.35.14, asmin) pade parame tashivānsam, to A. 1.72.4; to A. N. 2.35.14

Agni and Manyu

mitro hotā varuṇo jātavedāḥ, to A. 3.5.4; manyur hotā, &c., to M. 10.83.2
vidmā tam utsaṁ yata ājagantha, to A. 10.45.2; . . . yata ābabhūtha, to M. 10.84.5

Agni and Sarasvatī

sa no viçvā ati dviṣah, to A. 5.20.3; sā no, &c., to S. 6.61.9

Agni and Rātrī

viçvā adhi ḡriyo dadhe, to A. 2.4.5; . . . ḡriyo dhiṣe vivakṣase, to A. 2.21.3; . . . ḡriyo 'dhīta,
to R. 10.127.1

Agni and Viçve Devāḥ

saparyāmi prayasā yāmī ratnam, to A. 1.58.7; to V. D. 3.54.3
ariṣyantah sacemahi, to A. 2.8.6; arīyanto ni pāyubhiḥ sacemahi, to V. D. 8.25.11
śūrṇe barhiṣi samidhāne agnā, to A. 4.6.4; to V. D. 8.25.11

Agni and dissimilar dual gods

rayiñi viṣvāyuposasam, to A. 1.79.9; to Indra and Agni 6.59.9
prātaryāvabhir ā gahi, to A. 5.51.3; . . . ā gatam, to Indra and Agni 8.38.7
saḥādho vājasātaye, to A. 8.74.12; to Indra and Agni 7.94.3
taṁ hi ḡaçvanta īlate, to A. 5.14.3; tā hi, &c., to Indra and Agni 7.94.5
dame-dame septa ratnā dadhānah, to A. 5.1.5; . . . ratnā dadhānā, to Soma and Rudra 6.74.1
asme bhadrā sāuçravasāni santu, to A. 6.1.12; to Soma and Rudra 6.74.2
uru kṣayāna cakrire, in a hymn to A. 1.36.8; . . . cakrire sudhātu, in a hymn to Mitra and
Varuṇa 7.60.11
viçvāsu kṣāsu joguve, in a hymn to A. 127.10; in a hymn to Mitra and Varuṇa 5.64.2

Agni in miscellaneous relations

varco dhā yajñavāhase, to A. 3.24.1; to the sacrificial post (Yūpa) 3.8.3
pari tmanā viṣurūpō jigāsi, to A. 5.15.4; . . . viṣurūpā jigāti, of Ghṛtaçī (sc. Juhū) 7.88.1
ṛtasya padam̄ kavayo ni pānti, in a hymn to A. 10.5.2; ḗtasya pade, &c., in a hymn designated
as Māyābhedaḥ 10.177.2
salakṣmā yad viṣurūpā bhavāti, in a hymn to Agni 10.12.6; in dialogue between Yama and
Yāmī 10.10.2
śr̄ṇanti barhir ānuṣak, in a hymn to Agni 8.45.1; śr̄ṇīta, &c., in a stanza to Barhis 1.13.5
yadi te marto anu bhogam ānat, in a hymn to A. 10.7.2; in Aṣṭavastuti 1.163.7
svastibhir ati durgāṇi viçvā to A. 1.189.2; of the poet Bṛhaduktha 10.56.7
nābhā pṛthivyā adhi, in a hymn to A. 3.29.4; . . . adhi sānuṣu triṣu, in a stanza to the two
Divine Hotars 2.3.7

Indra with other divinities

Indra and Agni: see Agni and Indra, p. 611.

Indra and Soma

The connexion and alliance between Indra and Soma, is peculiarly close and intimate: Soma is Indra's beloved friend, 5.31.12; 9.98.6; see Bergaigne's collections, i. 217-219; ii. 251-253; 263-265. Indu, of course, is a synonym of Soma; cf. SV. 2.231^a with RV. 9.62.9^a. The names Indu and Indra are occasionally put together rather playfully, e.g. 9.5.9; 63.9. In one repetition, ना इन्द्रा (9.65.13, indo) महिम इषम्, 8.6.23; 9.65.13, the two words and some of their attributes interchange. Indu delights in Indra's friendship: इन्दव (or इन्दुर) इन्द्रस्या सक्ष्याम् जुषान्, 8.48.2; 9.97.11. Cf. also 9.27.6; 66.28. I do not believe that it follows from this that there is any etymological connexion between the two words (so Bergaigne ii. 244, and others), or that there is any mythological or mystic identification of the two. Statements that fit Indra fit also his inspirer, Soma-Indu, and vice versa; see Hillebrandt, Ved. Myth. i. 314 ff. In general, passages redolent of battle are primarily Indra passages; see e.g. under 8.32.2. Similarly cosmic statements, e.g. 8.3.6 and 9.28.5. The following 30 repetitions must be supplemented by the Indra passages (above, p. 595) which exhibit Indra as the chief consumer of soma, and the Soma passages (above, p. 600) in which Soma benefits Indra as well as other gods. Occasionally this relation is calculated to clarify a passage descriptive of either god, as when, e.g. the पादा, उत्सो देवा हिरण्यायाः, applies primarily to Soma in 9.107.4, secondarily to Indra 8.61.6 (see under 8.61.6):

जनिता दिवो जनिता पृथिव्याः, to I. 8.36.4; to S. 9.96.5
 या इमो रोदसि उभे, to I. 3.53.12; ... रोदसि महि, to S. 8.6.17; 9.18.5
 त्वान् सूर्यम् अरोक्याः, to I. 8.98.2; याया सूर्यम् अरोक्याः, to S. 9.63.7
 समुद्रस्याद्धि विष्टपाह, to I. 8.34.13; ... विष्टपि, to I. 8.97.5; to S. (Indu) 9.12.6; ... विष्टपि
 मनिसिनाह, to Soma^{9.107.14}
 अदा यो विष्वा भुवनाभी माज्माना, to I. 2.17.4; (अदा ...) इमा ए विष्वा भुवनाभी
 माज्माना, to S. 9.110.9
 उत्सो देवा हिरण्यायाः, to I. 8.61.6; to S. 9.107.4
 येनान् नाह पूर्वे पितराह पदाज्ञाह, in a hymn to I. 1.62.2; to S. 9.97.39
 त्वान् (9.86.23, soma) गोत्रम् अङ्गिरोभ्यो 'व्र्णोर् अपा, to I. 1.51.3; to S. 9.86.23
 वाहिद् उग्रो रिन्नापाह, to I. 8.32.2; ग्रिन्नापाह, &c., to S. 9.109.22
 परजयो व्रतिमान् इवा, to I. 8.6.1; to S. (Indu) 9.2.9
 विष्वे देवा अमतसा, in a hymn to I. 8.69.11; to S. 9.14.3
 ब्रह्माद्विषे तपुसिं हेतिं अस्या, to I. 3.30.7; to S. 6.52.3
 कृष्णां तमान्सि त्विष्यां जग्हाना, to I. 10.89.2; कृष्णां तमान्सि जाङ्घानात्, to S. 9.66.24
 यो अस्मान् अदीदेति, in a hymn to I. 10.134.2; to S. 9.52.4
 यस ते मदो वरेण्याः, to I. 8.46.8; to S. 9.61.19
 सहस्रोतं गतामग्नाः, to I. 8.34.7; सहस्रोतं गतामग्नाः, to S. 9.62.14
 इन्द्रम् इन्दो वृषा विषा, in a hymn to I. 1.176.1; to S. 9.2.1
 सत्यम् इथा वृषेद् असि, to I. 8.33.10; सत्यम् वृषान् वृषेद् असि, to S. 9.64.2
 ना इन्द्रा (9.65.13, indo) महिम इषम्, to I. 8.6.23; to S. (Indu) 9.65.13
 वयाम् ता इन्द्रा (8.48.14, वयाम् सोमास्या) विष्वाहा प्रियासाः, to I. 2.12.15; to S. 8.48.14

viçvā dhanāni jigyusah, to I. 8.14.6; to S. 9.65.9
 vasu martāya dāçuse, to I. 1.84.7; to S. 9.98.4
 vājāyanto rāthā iva, of stomas in a hymn to I. 8.3.15; of soma libations 9.67.17
 rayīm gomantam açvinam, to I. 8.6.9; to S. 9.62.12; 63.12; 67.6
 açvāvād gomad yavamat (9.69.8, yavamat suvīryam), to I. 8.93.3; to S. 9.69.8
 siśānto manāmahe, to I. 8.95.3; to S. 9.61.11
 aram indrasya dhāmne, in a hymn to I. 8.92.25; to S. 9.24.5
 vatsamā sañcīçvarīr iva, in a hymn to I. 8.69.11; to S. 9.61.14
 tam id vārdhanu no gīrah, to I. 8.13.18; 92.21; to S. 9.61.14
 indram codāmī pītaye, to I. 8.68.7; somamā, &c., to S. 3.42.8
 Cf. also under I. 8.4.13^c; 175.3^c; 5.39.3^d; 8.95.9^d; 98.2^b

Indra and Maruts¹

vi vṛtrām parvaço rujan, to I. 8.6.13; . . . parvaço yayuh, to M. 8.7.2
 yad aṅga tavisiyase, to I. 8.6.26; . . . tavisiyavah to M. 8.7.2
 brahmā kās tam saparyati, to I. 8.64.7; brahmā ko vah saparyati, to M. 8.7.20
 sañi kṣonī sam u sūryam, to I. 8.52 (Vāl. 4).10; to M. 8.7.22
 sutaḥ somo diviṣṭu, in a hymn to I. 8.76.9; to M. 1.86.4
 toke vā goṣu tanaye yad apsu, in a hymn to I. 6.25.4; toke vā goṣu tanaye yam apsu, of the
 man whom the Maruts help 6.66.8
 suvedā no vasu kṛdhī of I. 7.32.25; . . . vasu karat, of qārdho mārūtam 6.48.15
 ucanā yat parāvatah, in a hymn to I. 1.130.9; to M. 8.7.26
 bhaksīya te 'vaso dāivasya, to I. 4.21.10; bhaksīya vo 'vaso, &c., to M. 5.57.7
 ārāc cid dvesah sanutar yuyotu, of I. 6.47.13 = 10.131.7; . . . dveṣo vṛṣaṇo yuyota, of
 M. 7.58.6; . . . dvesah sanutar yuyota, of M. 10.77.6
 iṣkārtā (nomen agentis) vihrūtañ punah, of I. 8.1.25; iṣkārtā (2^d plur. aorist imperative), &c.,
 to M. 8.20.26
 tyota it sāñtā vājām arvā, to I. 6.33.2; marudbhīr it, &c., to M. 7.56.23
 Cf. also under I. 100.15^b; 165.13^d; 8.7.1^a.

Indra and Açvins

gantārā dāçuso gr̄ham namasvinah, to Indra's Hari 8.13.10; gantārā dāçuso gr̄ham, to A.
 8.5.5; 22.3
 açvēbhīh prūṣitapsubhīh, of I. 8.13.11; of A. 8.75.5
 bhūjyūm vājeṣu pūrvyam, of chariot in a hymn to I. 8.46.20; of chariot in a hymn to A. 8.22.2
 arvāñcam tvā saptayo 'dhvaraçriyo vahantu savaned upa, to I. 1.47.8; arvāñcam vām, &c., to
 A. 8.4.14. Cf. under 8.22.3^b
 viçvet tā te savaneṣu pravācyā, to I. 1.51.13; 8.100.6; viçvet tā vām, &c., to A. 10.39.4
 duḥcahaṣam martyam ripum, in a hymn to I. 8.18.14; duḥcahaṣo martyo ripuh, to A. 2.41.8
 yad antarikṣa ā gahi, to I. 8.97.5; . . . ā gamat, to A. 5.73.1
 stoma vāhiṣṭho antamah, to I. 6.45.30; to A. 8.5.18
 ā no viçvābhīr ūtibhīh sajōṣah, to I. 7.24.4; ā no (and, vām) viçvābhīr ūtibhīh, to A.
 8.8.1; 18; 87.3
 ā no yāhū upaçruti, to I. 8.34.11; . . . yātam upaçruti, to A. 8.8.5

Indra and Vāyu

tīvrāh somāśā ā gahi, to I. 8.82.2; to V. 1.23.1
 mandantu tvā mandinah sutasah, to I. 2.11.11; mandantu tvā mandino vāyav indavah, to
 V. 1.134.2
 gr̄htām duhata açiram, to I. 8.6.19; gr̄htām duhrata açiram, to V. 1.134.6
 anu kṛṣṇe vasudhīti jihāte, to I. 3.31.17; anu kṛṣṇe vasudhīti, to V. 4.48.3

¹ The reason why these gods are related is stated briefly above, p. 610.

Indra and Rudra

mā no vadhir indra mā parā dāh, to I. 1.104.8; mā no vadhi rudra, &c., to R. 7.46.4
 asālhāya sahamānāya vedhase, to I. 2.21.2; to R. 7.46.1
 bṛhantam ṛṣvam ajaram yuvānam, to I. 3.32.7; 6.19.2; . . . ajaram suṣumnam, to R. 6.49.10
 vy asmad dveṣo yuyavad vy añhāḥ, to I. 6.44.16; vy asmad dveṣo vitarām vy añhāḥ, to
 R. 2.33.2

Indra and Bṛhaspati or Brahmanaspati

sa na stuto viravad dhātu gomat, to I. 7.23.6; to B. 1.190.8
 asmākam bodhy avitā rathānām, to I. 7.32.11; asmākam edhy avitā, &c., to B. 10.103.4
 vi dāçue bhajati sūnaram vasu, to I. 5.34.7; yo vāghate dadāti sūnaram vasu, to B. 1.40.4

Indra and Parjanya

yathāvaçām tanvām cakra eṣāḥ, to I. 3.48.4; to P. 7.101.3
 stuhī suṣṭutim namasā vivāsa, in a hymn to I. 8.96.12; stuhī parjanyām, &c., to P. 5.83.1

Indra and Sūrya or Savitar

susañdṛçām tvā vayam, to I. 1.82.3; to Sūrya 10.158.5
 ubhe ā paprāu rodasi mahitvā, to I. 3.54.15; 4.16.5; to Sūrya 8.25.18
 na minanti svarājyam, to I. 8.93.11; to Savitar 5.82.2
 uruh pṛthuh sukṛtah kartṛbhir bhūt, to I. 6.19.1; kratvā kṛtah sukṛtah, &c., to Sūrya 7.62.1
 vibhrājā jyotiṣā svar agacho rocanām divāḥ, to I. 8.98.3; to Sūrya 10.170.4

Indra and Tvāṣṭar

asmākam astu kevalāḥ, to I. 1.7.10; to T. 1.13.10

Indra and Viṣṇu

For the relation of these two gods see Hillebrandt, *Ved. Myth.* iii. 348 ff.

mṛgo na bhīmāḥ kucaro girīsthāḥ, to I. 10.180.2; to V. 1.154.2
 naro yatra devayavo madanti, in a hymn to I. 7.97.1; to V. 1.154.5
 sakhe viṣṇo vitaram vi kramasva 4.18.11; 8.100.12

Indra and Pūṣan

mañhiṣṭham vājasātaye, to I. 1.130.1; mañhiṣṭho vājasātaye, to I. 8.88.6; to P. 8.4.18
 vadhyūr iva yoṣāṇām, to I. 3.52.3 = 4.32.6; to P. 3.62.8

Indra and Uṣas

asme rayīm ni dhāraya vi vo made, to I. 10.24.1; asme rayīm ni dhāraya, to U. 1.30.32
 āśu dhā viravad yaçāḥ to I. 4.32.12; to U. 5.79.6
 ḡravāḥ sūribhyo amṛtaṁ vasutvanam, to I. 8.13.12; to U. 7.81.6

Indra and Varuṇa

yaçāç cakre asāmy ā, to I. 10.22.2; to V. 1.25.15.—Cf. under 1.23.6°
 viṣvā jātāny abhy asmi mahnā, to I. 8.100.4; viṣvāni sānty abhy astu mahnā, to V. 2.28.1

Indra and Vena

vasāno atkām surabhiṁ dr̥ce kam, to I. 6.29.3; to V. 10.123.7

Indra and Manyu

adha vṛtrāṇi jañghanāvā bhūri, to I. 8.100.2; to M. 10.83.7

Indra and Sarasvatī

anāçastā iva smasi, to I. 1.29.1; aprāçastā iva smasi, to S. 2.41.16

Indra and Apvā

andhenāmitrās tamasā sacantām, to I. 10.89.15; to A. 10.103.12

Indra and Rodasī

samudram na sāmcarane saniṣyavāḥ, to I. 1.56.2; to R. 4.55.6
dhiyā syāma rathyāḥ sadāsāḥ, to I. 4.16.21 = 4.17.21, &c. (refrain); to R. 4.56.4

Indra and Viṣve Devāḥ

devāḥ achā na dhītayah, to I. 1.132.5; to V. D. 1.139.1

Indra and dissimilar dual gods

upa nāḥ sutam ā gahi, to I. 1.16.4; 3.42.1; . . . ā gatam, to Mitra and Varuṇa 5.71.3
śūro dṛcīke vṛṣṇaṇaḥ ca pānṣaye, to I. 10.92.7; to Indra and Varuṇa 4.41.6
yat sunvate yajamānāya ṣīkṣam, to I. 10.27.1; . . . ṣīkṣathāḥ, to Indra and Varuṇa 8.59 (Vāl. 11).1
naras tokasya tanayasya sātāḥ, to I. 4.24.3; . . . sātīsu, to Indra and Varuṇa 7.82.9
upedam savanam sutam, to I. 1.16.5; to Indra and Agni 1.21.4; 6.60.3
abhi stoma anūṣata, to I. 1.11.8; to Indra and Agni 6.60.7
indravatāḥ sāsahyāma pratyāma vanuṣyataḥ, to I. 1.132.1; sāsahyāma pratyāma
vanuṣyāma vanuṣyataḥ, to Indra and Agni 8.40.7
asmabhyām carṣīṣasaham, to I. 5.35.1; . . . carṣīṣasahā (sc. avasā) to Indra and Agni 7.94.7
patīn turasya rādhāsaḥ, to I. 6.44.5; patī, &c., to Indra and Agni 5.86.4
rayīm gr̥hatsu dhāraya, to I. 8.13.12; . . . didhṛtam, to Indra and Agni 5.86.6
ghṛtaṁ na pūtam adrīvah, to I. 8.12.4; . . . adribhīḥ, to Indra and Agni 5.86.6
vahantu somapitaye (sc. harayāḥ), to I. 8.1.24; to Indra and Vāyu 4.46.3

Indra in miscellaneous relations

nakiś tam karmanā naçat, to I. 8.70.3; of a pious man in Daṁpatyor āçīṣaḥ 8.31.17
dyāūr na prathinī ḡavāḥ, to I. 1.8.5; in a Dānastuti of Prasāṇya 8.56 (Vāl. 8).1
satrāśāham vareṇyām sahodām, to I. 3.34.8; satrāśāham vareṇyam, of wealth conferred by
Agni 1.79.8
svastigām anehasāḥ, to I. 8.69.19; svastigām anehasam, of a road 6.51.16
jetāram aparājītam, to I. 1.11.2; to a steed furnished by Agni 5.25.6
asmin yajñe barhiṣā ā niṣadaya, to I. 3.35.6; of one that calls upon Yama and Vivasvant 10.14.5
Cf. also under 10.50.7⁴

Soma with other divinities

Soma and Agni: see Agni and Soma, p. 612

Soma and Indra: see Indra and Soma, p. 615

Soma and Brahmanaspati

vasuvit puṣṭivardhanāḥ, to S. 1.91.12; to Brahmanaspati 1.18.2. Cf. under 1.91.23⁴

Soma and Vena

ūrdhvo gandharvo adhi nāke asthāt, to S. 9.85.12; to V. 10.123.7
bhānuḥ ḡukreṇa ḡociṣā vy adyāut, to S. 9.85.12; . . . ḡociṣā cakānah, to V. 10.123.8

Soma and Savitar

sakhāya ā ni ḡidata, to S. 9.104.1; to Savitar 1.22.8

Soma and Pūṣan

ayām pūṣā rayir bhagāḥ, to S. 9.101.7; āitu pūṣā, &c., to P. 8.31.11
açyāsā vājasā uta, to S. 9.2.10; açyāsām vājasām uta, to P. 6.53.10

Soma and Uşas

yena tokarı ca tanayaın ca dñāmahe, to S. 9.74.5; to U. 1.92.13
 sám süryena rocase (9.2.6, rocate), to S. 9.2.6; to U. 8.9.18
 aganma yatra pratiranta ayuh, to S. 8.48.11; to U. 1.113.16
 urviñ gavyütim abhayam ca nas kñdhī, to S. 9.78.6; . . . abhayam kñdhī nañ, to U. 7.77.4

Soma and Sarasvant

bhakṣimahi prajām iṣam, to S. 9.8.9; to Sarasvant 7.96.6

Soma and Varuna

vi yas tastambha rodasi, to S. 9.101.15; . . . rodasi cid urvi, to V. 7.86.1

Soma and Sadasaṣpati

priyam indrasya kāmyam, to S. 9.98.6; to Sadasaṣpati 1.18.6

Soma and Anumati

soma rājan mṝlayā nañ svasti 8.48.8; anumate mṝlayā, &c. 10.59.6

Soma and Viçve Devāḥ

vrajam gomantam aqvinam vivaksase, to S. 10.25.5; vrajam gomantam aqvinam, to Viçve Devāḥ 10.62.7

Soma and dissimilars dual gods

gavām poṣam svaçvayam, to S. 9.65.17; to Agni and Soma 1.93.2
 somah̄ yukrā gavāçirah, to S. 9.64.28; to Mitra and Varuṇa 1.137.1
 cárur rtāya pītaye, to S. 9.17.8; to Mitra and Varuṇa 1.137.2
 a yad yoniñ hiranyakayam (sc. sīdati), to S. 9.64.20; . . . hiranyakayam (sc. sadathah), to Mitra and Varuṇa 5.67.2
 nāma tṝtlyam adhi rocane divah, to S. 9.75.2; to Viṣṇu and Indra 1.155.3
 vṝṇimāhe sakhyāya, to S. 9.66.18; . . . sakhyāya priyāya, to Indra and Varuṇa 4.41.7

Soma in miscellaneous relations

aganma bibhrato manah, to S. 9.67.29; to Asamāti (?) 10.60.1
 vāçrā arṣanti payaseva dhenavah, to S. 9.77.1; to river waters in Nadistuti 10.75.4
 upa arakveṣu bapsatah, of S. 8.72.11; . . . bapsato ni ṣu svapa, of a dog 7.55.2
 Cf. under 1.56.4^b; 64.6^d; 91.4^d; 4.33.2^c

Açvins with other divinities

Açvins and Agni: see Agni and Açvins, p. 613

Açvins and Indra: see Indra and Açvins, p. 616

Açvins and Uşas

iṣam pṝñcāntā sukṛte sadānave, to A. 1.47.8; iṣam vahantiḥ sukṛte, &c., to U. (plur.) 1.92.3
 dadhathe ratnām vidhate janāya, to A. 4.44.4; dadhāti, &c., to U. 7.75.6
 yea cid dhi vām pura ṣsayo juhūre 'vase narā, to A. 8.8.6; ye cid dhi tvām ṣsayah pūrva ūtaye
 juhūre 'vase mahi, to U. 1.48.14
 atāriṣma tamassā pāram asya, to A. 1.183.6; 184.6; 7.73.1; to U. 1.42.6
 yad adya sūra udite, to A. 8.27.21; to U. 7.66.4; . . . sūrya udyati, to A. 8.27.19
 prāsmāi yachatam avṝkam pṝthu chardih, to A. 8.9.1; pra ṣo yachatād avṝkam, &c., to
 U. 1.48.15

Açvins and Sūrya

pari dyāvāprthivi yāti sadyah, of A.'s car 3.58.8 ; . . . yanti sadyah, of S.'s Harits 1.115.3

Açvins and Sarasvatī

ā no divo bṛhataḥ parvatād ā, to A. 5.76.4 ; to S. 5.43.11

Açvins and Ādityas

madhyamādina uditā sūryasya, to A. 5.76.3 ; to Ā. 5.69.3

Açvins and Maruts

asme vām astu sumatiç caniṣṭhā, to A. 7.70.5 ; asme vo, &c., to M. 7.57.4
rathe koṣe hiranyaye vṛṣṇavasū, to A. 8.22.9 ; rathe koṣe hiranyaye, to M. 8.20.8

Açvins and dissimilar dual gods

ubhā devā divisprī, to A. 1.22.2 ; to Indra and Vāyu 1.23.2
dāgvānsam upa gachatam, to A. 1.47.3 ; to Indra and Vāyu 4.46.5
ā yātām somapitaye, to A. 8.22.8 ; to Indra and Vāyu 4.47.3
juṣethām yajñām iṣṭaye, to A. 5.78.3 ; to Indra and Agni 8.38.4
mā no rīradhātām nide, to A. 8.8.13 ; to Indra and Agni 7.94.3
evā vām ahva ūtaye yathāhuvanta medhirāḥ, indrāgnī (8.42.6, nāsatyā) somapitaye, to A. 8.42.6 ; to Indra and Agni 8.38.9
apatyasācamrūtyām rārāthām, to A. 1.117.23 ; . . . rārāthē, to Indra and Soma 6.72.5
rāthām hiranyavandhuram, hiranyābhīcūmaçvinā (4.46.4, ^ovandhuram indravāyū svadhvaram),
ā hi sthātho divisprī, to A. 8.5.28 ; to Indra and Vāyu 4.46.4
pibatām dāçuso gr̥he, to A. 8.22.8 ; to Indra and Vāyu 4.46.1 ; to Indra and Bṛhaspati 4.49.6
gantārā dāçuso gr̥ham, to A. 8.5.5 ; 22.3 ; to Indra's Hari 8.13.10
gr̥htārī gavyūtīm ukṣatam, to A. 8.5.6 ; to Mitra and Varuṇa 3.62.16 ; . . . ukṣatam ijlābhīh, to
Mitra and Varuṇa 7.56.4
pātām somam pītvārdhā, to A. 1.47.3.5 ; to Mitra and Varuṇa 2.41.4
sutaḥ soma pītvārdhā, to A. 1.47.1 ; to Mitra and Varuṇa 3.62.18 ; 7.66.19
juṣethām yajñām bodhatām yajñasya me, to A. 8.45.4 ; to Mitra and Varuṇa 2.36.6
ud vām pīkṣāso madhumanta irate, to A. 4.45.2 ; ud vām pīkṣāso madhumanto asthūḥ, to
Mitra and Varuṇa 7.60.4
ā no gantām riçādāsā, to A. 8.8.17 ; to Mitra and Varuṇa 5.71.1
ādityāi rudrārī vasubhir sacābhuvā, to A. 8.35.1 ; to Mitra and Varuṇa 2.31.1
ā barhīh sīdataīm sumat, to A. 8.87.4 ; sīdataīm barhir ā sumat, to Naktoṣāsā 1.142.7

Ādityas with other divinities

The correspondence of pādas addressed to Mitra, Mitra-Varuṇa, and the Ādityas, with pādas of other divinities is such as to make convenient here a rather different arrangement from that of the preceding and following cases ; cf. above, p. 605. I have listed first the pādas which Varuṇa alone shares with other gods. Next those which Mitra and Varuṇa share with others : they contain especially the pādas which Mitra-Varuṇa share with other dvandva-gods. Finally the pādas which the plural Ādityas, or Mitra, Varuṇa, and Aryaman, in a group, share with others. Each of these three rubrics is small ; it is therefore easy to pick out the particular contacts concerning which information is desired :

Varuṇa and other gods

bādhasva dūre nīṛtīm parācāih, to V. 1.24.9; āre bādhethām nīṛtīm parācāih, to Soma and Rudra 6.74.²

varuṇāya marudbhīyah 8.41.1; 9.33.3; 34.2; 61.12; 65.20

vi yas tastambha rodasi eid urvi, to V. 7.86.1; vi yas tastambha rodasi, to Soma 9.101.15

dīvaç ca gmaç ca rājasi, to V. 1.25.20; . . . rājathah, doubtful dual in a stanza to Indra 5.38.3
sakhāyām vā sadam id bhrātaram vā, to V. 5.85.7; . . . sadam ij jāspatīm vā, to Dyāvāpṛ-
thivyā, 1.185.8

(yad . . .) abhidroham manuṣyāç carāmasi, to V. 7.89.5; (yad . . .) abhidroham carāmasi, to
Pracetas Āṅgirasa 10.164.4

yad vā ghā satyam uta yan na vidma, to V. 5.85.8; to Viçvāvasu 10.139.5

pitṛnām ca manmabhīh, in a hymn to V. 8.41.2; to Viçvē Devāh 10.57.3

(varuṇo) açvibhyām uṣa-ā sajūh, to V. 1.44.14; (agnir) açvibhyām, &c., to Agni 5.51.8

yagaç cakre asāmy ā, to V. 1.25.15; to Indra 10.22.2

viçvāni sānty abhy astu mahnā, to V. 2.28.1; viçvā jātāni abhy asmi mahnā, to Indra 8.100.4

Mitra and Varuṇa and other gods

viçvāsu kṣāsu joguve, to M. and V. 5.64.2; to Agni 1.127.10

uru kṣayāya cakrire sudhātu, to M. and V. 7.60.11; uru kṣayāya cakrire, to Agni 1.36.8

upu nāh sutam ā gatam, to M. and V. 5.71.3; . . . ā gahi, to Indra 1.16.4; 3.42.1

sam u vām yajñām mahayānam namobhīh, to M. and V. 7.61.6; sam u vo yajñām mahayānam, &c.,
to Viçvē Devāh 7.42.3

viprī (dual) naviṣṭhayā vipā, to M. and V. 8.25.24; viprā (plural), &c., of the poets themselves
(in a hymn to Indra) 1.82.2

ni ketunā janānām, to M. and V. 5.66.4; ni ketavo janānām, in a magic practice 1.191.4

dhartārā carṣāñinām, to M. and V. 5.67.2; to Indra and Agni 1.17.2

havyebhīr mitrāvaraṇā namobhīh, 1.153.1; havyebhīr indrāvaraṇā, &c., 4.42.9; 7.84.1

apo na nāvā dūritā tarema, to M. and V. 7.65.3; to Indra and Varuṇa 6.68.8

tā vām eṣo rathānām, to M. and V. 5.66.3; to Indra and Agni 5.86.4

īcānā pipyatām dhiyah, to M. and V. 5.71.2; to Indra and Agni 7.94.2; to Indra and
Soma 9.19.2

aviṣṭām dhiyo jīgṛtām puramīdhīh, to M. and V. 7.64.5 = 7.65.5; to Indra and Bṛhaspati
4.50.11; to Indra and Brahmaṇaspati 7.97.9

See also under Açvins and dissimilar dual gods on p. 620.

Ādityas and other gods

āçarma parvatānām, to Ā. 8.18.16; in Daīpatyor açīṣāh 8.31.10

avāñsy ā vṛṇīmahe to Ā. 8.67.4; to Vāyu 8.26.21

pānti martyām riṣāh, to Varuṇa, Mitra, Aryaman 1.41.2; 5.67.3; to Maruts 5.52.4

ariṣṭāh sarva edhate, to Varuṇa, Mitra, Aryaman 1.41.2; to Viçvē Devāh 8.27.16; ariṣṭāh sa
marta viçvā edhate, to Ādityas 10.63.13

yūyam ṛtasya rathyāh, to Ā. 7.66.12; to Viçvē Devāh 8.83.3

apa sedhata durmatim, to Ā. 8.18.10; to Grāvāñah 10.175.2

çarma yachantu sapratho yad Imahe, to Ā. 8.18.3; çarma yachantu saprathah, to Viçvē
Devāh 10.126.7

agnijihvā ṛtāvṛdhaḥ, to Ā. 7.66.10; to Maruts 1.44.14; divakṣāso agnijihvā ṛtāvṛdhaḥ, to Viçvē
Devāh 10.65.7

tenā no adhi vocata, to Ā. 8.67.6; to Maruts 8.20.26

(egām) sumnām bhikṣeta martyāh, to Ā. 9.18.1; to Maruts 8.7.15

mā vo bhujemānyajātam eno mā tat karma vasavo yac cayadhve, to Ā. 7.52.2; mā va eno
anyakṛtam bhujema mā tat karma, &c., to Viçvē Devāh 6.51.7

Cf. also under 1.122.11^b; 2.29.2^b

Maruts with other divinities

Maruts and Agni: see Agni and Maruts, p. 613

Maruts and Indra: see Indra and Maruts, p. 616

Maruts and Aqvins: see Aqvins and Maruts, p. 620

Maruts and Ādityas: see Ādityas and other gods, p. 621

Maruts and Viçve Devāḥ

ad id svadhām iśirām pary apaçyan, to M. 1.168.9 ; to V. D. 10.157.5
viñor eṣasya prabhṛthe havāmahe, to M. 2.34.11 ; . . . prabhṛthe havirbhīḥ, to V. D. 7.40.5
asmbhyam carma bahulam vi yantana, to M. 5.55.9 ; . . . yanta, to V. D. 6.51.5
te hi yajñeṣu yajñiyāsa ūmāḥ, to M. 10.77.8 ; to V. D. 7.39.4
pra sa kṣayām tirate vi mahir iṣo yo vo varāya dāçati, to M. 7.59.2 ; to V. D. 8.27.16
agnijihvā ṛtāvṛdhāḥ, to M. 1.44.14 ; divakṣāso agnijihvā ṛtāvṛdhāḥ to V. D. 10.65.7

Maruts and Bṛbus

yuṣmākām devā avasāhani priye, to M. 7.59.2 ; to R. 1.110.7

Maruts and Brahmanaspati

asi satya ṛnayāvānedyah, to the gaṇa of the M. 1.87.4 ; . . . ṛnayā brahmaṇas pate, to B. 2.33.11
nāṣya vartā na tarutā nv asti, of the man whom the Maruts help 6.66.8 ; . . . tarutā mahādhane,
to B. 1.40.8

Maruts and Vāyu

yuṅgdhvāni harī ajirā dhuri vojhāve vahisṭhā dhuri vojhāve, to M. 5.56.6 ; vāyū rathe ajirā,
&c., to V. 1.134.3

Maruts and dissimilar dual gods

pra na spārhābhir ūtibhis tireta, to M. 7.58.3 . . . tiretam, to Indra and Varuṇa 7.84.3
ukthām madaç ca ḡasyate, to M. 1.86.4 ; to Indra and Bṛhaspati 4.49.1

Cf. also under 5.55.3^c

Maruts in miscellaneous relations

rajan gāvo na yavase, to M. 5.53.16 ; . . . yavase vivakṣāse, of pious men's delight in
soma 10.25.1

tat su no viçye arya ā sadā gr̄nanti kāravāḥ, to M. 8.94.3 ; to Bṛbu Takṣan (Dānastuti) 6.45.33

Uṣas with other divinities

Uṣas and Agni: see Agni and Uṣas, p. 614

Uṣas and Indra: see Indra and Uṣas, p. 617

Uṣas and Soma: see Soma and Uṣas, p. 619

Uṣas and Aqvins: see Aqvins and Uṣas, p. 619

Uṣas and Sūrya or Savitar

jyotir viçvasmāi bhuvanāya kṛṇvati, to U. 1.92.4 ; . . . kṛṇvan, to Sūrya 4.14.2
vyūrṇvati dāçue vāryāṇi, to U. 5.80.6 ; vyūrṇute, &c., to Savitar 6.50.8

Uṣas and Sarasvatī

coda rādho maghonām, to U. 1.48.2; to S. 7.96.2

Uṣas and Vāc

esā syā navyam āyur dadhānā, to U. 7.80.2; sā pakṣyā navyam, &c., to V. 3.53.16

Uṣas in miscellaneous relations

ṛtasya panthām anv eti sādhu, to U. 1.124.3; 5.80.4; . . . anv emi sādhuyā, of a worshipper in a stanza to the Dāivyā Hotārā 10.66.13

vy u prathate vitaram varlyā, to U. 1.124.5; to Barhis 10.110.4

etā u tyāḥ praty adṛçran purastāt, to the Uṣases; eta u tye praty adṛçran, in a magic charm 1.191.5

Viçve Devāḥ and other divinities

Viçve Devāḥ and Agni: see Agni and Viçve Devāḥ, p. 614

Viçve Devāḥ and Indra: see Indra and Viçve Devāḥ, p. 618

Viçve Devāḥ and Soma: see Soma and Viçve Devāḥ, p. 619

Viçve Devāḥ and Varuṇa

pitṛnām ca manmabhīḥ, to V. D. 10.57.3; to V. 8.41.2

Viçve Devāḥ and Ādityas: see Ādityas and other gods, p. 621

Viçve Devāḥ and Maruts: see Maruts and Viçve Devāḥ, p. 622

Viçve Devāḥ and Pitaraḥ

ta ā gamantu ta iha ḡruvantu to V. D. 6.49.1; to P. 10.15.5

Viçve Devāḥ and dissimilār dual gods

sam u vo yajñām mahayan namobhīḥ, to V. D. 7.42.3; sam u vām yajñām mahayām, &c., to M. and V. 7.61.6

aprathayān prthivīm mātarām vi, to V. D. 10.62.3; aprathatain, &c., to Indra and Soma 6.72.2. Cf. also under 4.37.1^b

Sūrya or Savitar or Tvaṣṭar with other divinities

Sūrya and Savitar, and Agni: see Agni, and Sūrya and Savitar, p. 613

Tvaṣṭar and Agni: see Agni and Tvaṣṭar, p. 613

Sūrya and Savitar, and Indra: see Indra, and Sūrya and Savitar, p. 617

Tvaṣṭar and Indra: see Indra and Tvaṣṭar, p. 617

Savitar and Soma: see Soma and Savitar, p. 618

Sūrya and Aṣvins: see Aṣvins and Sūrya, p. 620

Sūrya and Savitar, and Uṣas: see Uṣas, and Sūrya and Savitar, p. 622

Sūrya and Parjanya

sūrya ātmā jagataç tasthūṣaç ca, to S. 1.115.1; tasminn ātmā, &c., to P. 7.101.6

Sūrya and Savitar in miscellaneous relations

deva iva savitā satyadharma, to Sūrya 1.139.3; in gambler's charm 10.34.8
 trir ā divo vidathe patyamānāḥ, to Savitar 3.54.11; . . . patyamānāḥ, to the three water
 women (Apyā Yosanāḥ) 3.56.5
 Cf. also 1.35.11^d; 2.23.15^d; 8.101.11^c; 10.37.4^a

Rbhus with other divinities

Rbhus and Maruts

yuṣmākāṁ devā avasāhani priye, to R. 1.110.7; to M. 7.59.2

Rbhus in miscellaneous relations

viṣṭvī ḡamibhīḥ sukṛtaḥ sukṛtyayā, to R. 3.60.3; viṣṭvī grāvāṇāḥ sukṛtaḥ sukṛtyayā, to Grā-
 vāṇāḥ 10.94.2
 iha prajāṁ iha rayīṁ rarāṇāḥ, to R. 4.36.9; . . . rarāṇāḥ, to Yajamāna 10.183.1
 Cf. also under 4.34.9^b

Vāyu with other divinities

Vāyu and Indra: see Indra and Vāyu, p. 616

Vāyu and Ādityas

avāṇsy ā vṛṇīmahe to V. 8.26.21; to Ā. 8.67.4

Vāyu and Maruts: see Maruts and Vāyu, p. 622

Vāyu and Sindhu

pra vāyum achā bṛhatī manīṣā to V. 6.49.4; pra sindhum achā, &c., to S. 3.33.5

Vāyu and Indra-Vāyu

sutānāṁ pītim arhasi, to V. 1.134.6; sutānāṁ pītim arhathaḥ, to I. and V. 5.51.6; somānāṁ
 pītim arhathaḥ, to I. and V. 4.47.2

Bṛhaspati (Brahmaṇaspati) with other divinities

Bṛhaspati and Agni: see Agni and Bṛhaspati, p. 613

Bṛhaspati and Indra: see Indra and Bṛhaspati, p. 617

Brahmaṇaspati and Soma: see Soma and Brahmaṇaspati, p. 618

Brahmaṇaspati and Maruts: see Maruts and Brahmaṇaspati, p. 622

Bṛhaspati and Rudra

brahmadvīṣāḥ ḡarave hantavā u, to B. 10.182.3; brahmadvīṣe ḡarave, &c., to R. in a hymn to
 Vāc 10.125.6

Bṛhaspati (Brahmaṇaspati) and Sarasvatī

upabṛute dhane hite, to B. 1.40.2; to S. 6.61.5

bṛhaspate devanido ni barhaya 2.23.8; sarasvatī devanido ni barhaya 6.61.3

Bṛhaspati and Aponaptar

yajñāir vidhema namasā havirbhiḥ, to B. 4.50.6; to A. 2.35.12

Brahmaṇaspati, and Indra and Agni

(mā nah . . . araruṣo) dhūrtih praṇāñ martyasya, to B. 1.8.3; to I. and A. 9.94.8

Rudra with other divinities**Rudra and Indra:** see *Indra and Rudra*, p. 617**Rudra and Br̥haspati:** see *Br̥haspati and Rudra*, p. 617**Parjanya with other divinities****Parjanya and Indra:** see *Indra and Parjanya*, p. 617**Parjanya and Sūrya:** see *Sūrya and Parjanya*, p. 623**Parjanya and Viçvakarman**

yaśmin viçvāni bhuvanāni tasthuḥ, to P. 7.101.4; to V. 10.82.6

Viṣṇu with other divinities**Viṣṇu and Agni:** see *Agni and Viṣṇu*, p. 319**Viṣṇu and Indra:** see *Indra and Viṣṇu*, p. 617**Pūṣan with other divinities****Pūṣan and Agni:** see *Agni and Pūṣan*, p. 613**Pūṣan and Indra:** see *Indra and Pūṣan*, p. 617**Pūṣan and Soma:** see *Soma and Pūṣan*, p. 618**Pūṣan and Indra-Agni**aghā aryo arātayah, to P. 6.48.16; to I. and A. 6.59.8
yajamānasya sunvataḥ, to P. 6.54.6; to I. and A. 6.60.15. Cf. yajamānāya sunvate**Sarasvatī (Sarasvant) with other divinities****Sarasvatī and Agni:** see *Agni and Sarasvatī*, p. 614**Sarasvatī and Indra:** see *Indra and Sarasvatī*, p. 617**Sarasvatī and Soma:** see *Soma and Sarasvant*, p. 619**Sarasvatī and Aćvins:** see *Aćvins and Sarasvatī*, p. 620**Sarasvatī and Uṣas:** see *Uṣas and Sarasvatī*, p. 623**Sarasvatī (Sindhu) and Vāyu:** see *Vāyu and Sindhu*, p. 624**Sarasvatī and Brahmanaspati:** see *Brahmanaspati and Sarasvatī*, p. 624**Vāc with other divinities****Vāc and Uṣas:** see *Uṣas and Vāc*, p. 623**Vāc and Viçvakarman**paro divā para enā pṛthivyā, to *Vāc* 10.125.8; to *Viçvakarman* 10.82.5

Vena with other divinities

Vena and Indra: see **Indra and Vena**, p. 617

Vena and Soma: see **Soma and Vena**, p. 618

Viçvakarman with other divinities

Viçvakarman and Parjanya: see **Parjanya and Viçvakarman**, p. 625

Viçvakarman and Vāc: see **Vāc and Viçvakarman**, p. 625

Manyu with other divinities

Manyu and Agni: see **Agni and Manyu**, p. 614

Manyu and Indra: see **Indra and Manyu**, p. 617

Pitarah with other divinities

Pitarah and Viçve Devāḥ: see **Viçve Devāḥ and Pitarah**, p. 623

Pitarah and Indra-Agni

madhye divah svadhaya mādayante, to P. 10.15.14; . . . mādayethe, to I. and A. 1.108.12

Grāvāṇah (Grāvāṇāu) with other divinities

Grāvāṇah and Ādityas: see **Ādityas and other gods**, p. 621

Grāvāṇah and Rbhus: see **Rbhus in miscellaneous relations**, p. 624

Grāvāṇāu and Uṣasānaktā

ubhe yathā no ahanī sacābhuvā, to G. 10.76.1; . . . ahanī nipātah, to U. 4.55.3

Āpri-divinities in miscellaneous relations

Under this rubric are united all the correspondences of āpri-pādas with pādas outside the sphere of the āpra. The technical character of these ritual lines is in general very evident, and is properly illustrated by the repeated āpri-pādas collected on p. 608. It is interesting to observe that the ideas of the āpra are, nevertheless, not shut off from the main body of mythic poetry, and that they are, occasionally, evidently of secondary origin. Thus the pāda, vy u prathate vitaram variyah, below, belongs primarily to Uṣas, 1.124.5; secondarily to Barhis, 10.110.4; the pāda, ṛtasya panthām anv, &c., with equal certainty originated with Uṣas in 1.124.3; 5.80.4, rather than with the Two Divine Hotars in 10.66.13. Perhaps also the pāda yuciḥ pāvako adbhutah, addressed to Narāṇaśa in 1.142.3, originated in the sphere of Agni or Soma Pavamāna. In the main, however, contacts with outside pādas concern statements of the most general sort. It would seem that the āpra contain ancient technical (ritualistic) conceptions very much blended with the ideas of a later time, and dressed out in the language of the poets of a later time:

ṛtasya pathā namaśā miyedhāḥ, to Narāčānsa 10.70.2; . . . namaśā havismatā, to Agni 1.128.2; . . . namaśā vivāset, to Waters 10.31.2
 çuciḥ pāvaka adbhutāḥ, to Narāčānsa 1.142.3; to Pavamāna Soma 9.24.6; çuciḥ pāvaka ucyate, to Pavamāna Soma 9.24.7; çuciḥ pāvaka ucyate so adbhutāḥ, to one who praises Indra 8.13.19
 nābhā prthivyā adhi sānuṣu triṣu, to Dāivyā Hotārā 2.3.7; nābhā prthivyā adhi, to Agni 3.29.4
 imāṁ no yajñam ā gatam, to Dāivyā Hotārā 5.5.7; . . . gaman, to Tisro Devīḥ 9.5.8
 sidhram adya divisprāg, to Dāivyā Hotārā 1.142.8; to Heaven and Earth 2.41.20; . . . divisprāg, to Agni 5.13.2
 ṛtasya panthām anv emi sādhuyā, in a stanza to Dāivyā Hotārā; . . . anv eti sādhu, to Uṣas 1.124.3; 5.80.4
 vy u prathate vitarām variyah, to Barhis 10.110.4; to Uṣas 1.124.5
 strñanti barhīr ānusāk, to Barhis 1.13.5; strñanti, &c., to Agni 8.45.1; tistire, &c., to Indra 3.41.2
 yahvī ṛtasya mātarā, to Naktośāsā 1.142.7; 5.5.6, and perhaps also 9.102.7; to Heaven and Earth 10.59.8; yahvir ṛtasya mātarāḥ, to female prayers, personified as cows 9.33.5
 ubhe yathā no ahanī nipātāḥ, to Uṣasānaktā 4.55.3; . . . ahanī sacābhuvā, to the Grāvānū 10.76.1
 idam no barhīr āsade, to Uṣasānaktā 1.13.7; to Indra 8.65.6; to Agni 10.188.1
 sīdataṁ barhīr ā sumat, to Naktośāsā 1.142.7; ā barhīr sīdataṁ sumat, to Agyins 8.87.4

Dānastuti in miscellaneous relations

It will be observed that the language of the dānastuti occasionally draws upon that of the mythic descriptions of the gods or upon that of prayers to the gods. Antecedently it is likely that the language of the dānastuti is secondary in all such cases. The case of dyāur na prathīnā çavah, the first of the following three, is particularly clear; see under 1.8.5. I have assumed that the dānastuti is secondary in all three cases; see the body of the work under the respective pādas.

dyāur na prathīnā çavah, in a dānastuti of Praskaṇya 8.56 (Vāl. 8).1; to Indra 1.8.5
 imāṁ naro marutāḥ saçatānu, in a dānastuti 7.18.25; . . . saçatā vṛdhām, to Maruts 3.16.2
 tat su no viyē arya ā sadā grñanti kāravah, in a dānastuti of Br̥bu Takṣan 6.45.33; to Maruts 8.94.3

Minor divinities and personifications in relation with major gods

In the mass of correspondences given above there appear from time to time less important divine personifications which are so sporadic, or faint, or momentary that it did not seem worth while to furnish them with a rubric of their own. At times they shade off to a mere sacrificial object or some inanimate object which is supposed to contain some power or virtue. For instance, the group 'Agni in miscellaneous relations' (p. 614) contains a repeated pada which involves Agni and Juhū (Gṛhṭāci). Now Juhū is not rubricated by itself in the preceding lists. And so on, through the rest of the gods from that point on to the present rubric, there are items of personification of the most variegated character; the more characteristic of these are conveniently brought

together under the present rubric. These may be supplemented, according to the judgement of the reader, from the Third Class (Repetitions relating to more than two divinities), which follows a little below, p. 631:

soma rājan mṛlayā nah svasti, to Soma 8.48.8; anumate mṛlayā, &c., to Anumati 10.59.6
 devā devānām̄ api yanti pāthah, to Yūpāh 3.8.9; devir, &c., to Āpāh 7.47.3
 tat parvatas tat savita cano dhāt, to Parvata 6.49.14; tad aryamā tat, &c., to Aryaman 1.107.3

rājan soma prati havyā grbhāya, to Soma 1.91.4; deva ratha prati, &c., to a divine car 6.47.28
 (yad ...) abhidrohaṇī carāmāsi, to Pracetas Āṅgirasa 10.164.4; (yad ...) abhidrohaṇī manuṣyāṇī carāmāsi, to Varuṇa 7.89.5

pra sindhum acha brhati manīṣa, to Sindhu 3.33.5; pra vāyum achā, &c., to Vāyu 6.49.4
 yām̄ vīprāśa īlate adhvareṣu, to Apām̄ Napāt 10.30.4; yām̄ vāghato vṛṇate adhvareṣu, to Agni 1.58.7

yadā te marto anu bhogam ānat, in Aṣṭavatuti 1.16.3.7; of Agni 10.7.2
 pari tmanā viṣurūpā jigāti, of Ghṛtāci (se. Juhū) 7.88.1; . . . viṣurūpā jigāsi, of Agni 5.15.4
 trīrā dīvo vidathe pātyamānah, to Sūrya 3.54.11; . . . pātyamānah, to the Apyā Yosāñah 3.56.5
 aganma bibhrato manah, to Asamāti (?) 10.60.1; to Soma 9.67.29

varco dhā yajñāvāhase, to Yūpa 3.8.3; to Agni 3.24.1
 sa no mṛļatīḍye, to Kṣetrapati 4.57.1; tā no mṛļatā idṛge, to Indra and Varuṇa 1.17.1; to Indra and Agni 6.60.5

juhota pra ca tiṣṭhata, to Yama 10.14.14; to Agni Dravīṇodāḥ 1.15.9
 viṣvā adhi ḥriyo 'dhita, to Rātri 10.127.1; . . . ḥriyo dadhe, to Agni 2.4.5; . . . ḥriyo dhiṣe vivakṣase, to Agni 10.21.3

jetārāṇa aparājītam, of a steed furnished by Agni 5.25.6; of Indra 1.11.2
 andhenāmītrāṇa tamasā sacantām, to Aṛvā 10.10.3.12; to Indra 10.89.15
 samudraṇī na saṁcarāṇe saṁsīyavīḥ, to Rodasī 4.55.6; to Indra 1.56.2
 dhiyā syāma rathyāḥ sadāsāḥ, to Rodasī 4.56.4; to Indra 4.16.21 – 4.17.21, &c. (refrain)
 viṣvā rūpāṇī āviṣṭā, to Vāstospati 7.55.1; to Indra 8.15.13; to Soma 9.25.4

bhakṣimahi pījām̄ iṣam, to Sarasavatī 7.96.6; to Soma 9.8.9
 priyam̄ indrasya kāmyam, to Sadasaspati 1.18.6; to Soma 9.98.6
 yad vā gha satyam̄ uṭa yan na vīdīna, to Viṣvāvasu 10.139.5; to Varuṇa 5.85.8
 yajñāir vidhemā namasā havirbhīḥ, to Aponaptar 2.35.12; to Bṛhaspati 4.50.6
 achidri ḥarma janitāḥ purūṇi, to Agni 3.15.5, achidī ḥarma dadhīre pūrūṇi, to rivers in a hymn to Brahmanaspati 2.25.5

supratūrtim̄ anehasam, to Agni 3.9.1; to Ilā in a hymn to Brahmanaspati 1.40.4
 sumṛlikaḥ svavān̄ yātv arvān̄ to Agni 1.35.10; to AṄvins' chariot 1.118.1
 pāreṣu yā guhyeṣu vratesu, of seats of the gods 3.54.5; of the three Nirṛtis 10.114.2
 sahasrasāvē pra tiranta āyuh, of Āṅgiras 3.53.7; of frogs 7.103.10
 duduhre vajriṇe madhu, of Pṛeṇis in a Marut hymn 8.7.10, of gāvah in a hymn to Indra 8.69.6
 ā dadhikrāḥ ḥavasā pañca kṛṣṭih, &c., to Dadhikrā 4.38.10; sadyaç cīd yāḥ ḥavasā pañca kṛṣṭih, &c., to Tarkṣya 10.178.3
 Cf. also under 1.190.2^b; 4.58.3^d; 5.11.5^d

Dual gods in relation to other dual gods and also to plural gods

In this last rubric of the second general class are gathered all the correspondences of dual gods, both similar and dissimilar, with other dual gods and with plural gods. The correspondences of dual gods with single gods are not repeated here a second time, because they may be easily collected from the preceding lists (pp. 611 ff.). In order to show the habits of the poets in this matter with

approximate completeness, I have added all correspondences of this sort that are contained in the Third Class (p. 632 ff.). The present list shows very pointedly that phrases about the dual gods tend to repetition in a superior degree. As might be expected, the themes of the repetitions are of the most general, almost vacuous sort, just such as are universally applicable, and no others. There is in this list perhaps not a single pāda which could not be fitted to any Vedic god, and there is not a single pāda which marks the character of a devatādvandva so that it could be properly placed, unless the names of the gods are actually mentioned therein. This corresponds precisely to the intrinsic quality of the repetitions concerning one and the same pair of dual gods, as stated above, pp. 609 ff. The following two examples illustrate this indifference in a quite ideal fashion :

8.38.9 : 8.42.6

evā vām ahva ūtaye yathāhuvanta medhīrāh,
indrāgnī (8.42.6, nāsatyā) somapitaye

4.46.4 : 8.5.28

rathān hirānyavandhurām indravāyū svadhvaram (8.5.28, ^vvandhurām hirānyābhīcūm
açvīnā),
ā hi ṣṭhātho divispr̄cām

Açvins: see p. 620

Indra-Agni

çrūtañ jaritur havam, to I. and A. 7.94.2; to Açvins 8.85.4
stomebhir havanaçrutā, to I. and A. 6.59.10; to Açvins 8.8.7
juṣetāñ yajūñam ūtaye, to I. and A. 8.38.4; to Açvins 5.78.3; juṣetāñ, &c., to Mitra and
Varuna 5.72.3

mā no rirādhatañ nide, to I. and A. 7.94.3; to Açvins 8.8.13
evā vām ahva ūtaye yathāhuvanta medhīrāh, indrāgnī (8.42.6, nāsatyā) somapitaye, to I. and
A. 8.38.9; to Açvins 8.42.6

asya somasya pitaye, to I. and A. 6.59.10; to Açvins 1.32.1; to Indra and Vāyu 1.23.2; to
Indra and Br̄haspati 4.49.5; to Mitra and Varuna 5.71.3

yā vāñi santi puruspr̄ho niyuto dāçuse narā, to I. and A. 6.60.8; to Indra and Vāyu 4.47.4
dhartāñ carṣaṇīnām, to I. and A. 1.17.2; to Mitra and Varuṇa 5.67.2
tā vāñi eṣo rathānām, to I. and A. 5.86.4; to Mitra and Varuṇa 5.66.3
iñāñā pipiyatañ dhiyāh, to I. and A. 7.94.2; to Indra and Soma 9.19.2; to Mitra and Varuṇa

5.71.2

somapā somapitaye to I. and A. 1.21.3; to Indra and Br̄haspati 4.49.3

vṛṣṇāñ somasya vṛṣṇāñ vṛṣetāñ, to I. and A. 1.108.3; to Indra and Varuṇa 6.68.11

tā no mṝlāta idṝye, to I. and A. 6.60.5; to Indra and Varuṇa 1.17.1

Cf. under 1.21.5^b; 93.4^a

Indra-Vāyu

ubhā devā divispr̄cā, to I. and V. 1.23.2; to Açvins 1.22.2
dāçvāñsam upa gachatam, to I. and V. 4.46.5; to Açvins 1.47.3
ā yātarā somapitaye, to I. and V. 4.47.3; to Açvins 8.22.8
pibatāñ dāçuse gr̄he, to I. and V. 4.46.1; to Açvins 8.22.8; to Indra and Br̄haspati 4.49.6
asya somasya pitaye: see under prece. group
yā vāñi santi puruspr̄ho niyuto dāçuse narā, to I. and V. 4.47.4; to Indra and Agni 6.60.8
gr̄ham indraç ca gachatam, to I. and V. 1.135.7; to Indra and Br̄haspati 4.49.3; gr̄ham indraç
ca ganvahī, to poet and Indra 8.64.7

Indra-Varuna

havyebhir indrāvarunā namobhiḥ, to I. and V. 4.42.9 ; 7.84.1 ; havyebhir mitrāvarunā namobhiḥ, to Mitra and Varuṇa 1.153.1
 apo na nāvā dūritā tarema, to I. and V. 6.68.8 ; to Mitra and Varuṇa 7.56.3
 ta no mr̄ljāta īdr̄ge, to I. and V. 1.17.1 ; to Indra and Agni 6.60.5
 rayīm dhattām vasumantām purukṣum, to I. and V. 7.84.4 ; rayīm dhattho, &c., to I. and V. 6.68.6 ; rayīm dhattām cātagvinam, to Indra and Br̄haspati 4.49.4 ; rayīm dhattām vasumantām cātagvinam, to Dyāvāprthivī 1.159.5 ; rayīm dhattha vasumantām purukṣum, to R̄bhus 4.34.10
 viçe janāya mahi çarma yachatam, to I. and V. 7.82.1 ; to Agni and Soma 1.93.8
 vṛṣṇāḥ somasya vṛṣṇāḥ vṛsethām, to I. and V. 6.68.11 ; to Indra and Agni 1.108.3
 pra na spārhābir ūtibhis tiretam, to I. and V. 7.84.3 ; . . . tireta, to Maruts 7.58.3
 āsadyāśmin barhiśi mādayadhām, to I. and V. 6.68.11 ; . . . mādayadhām, to Viçve Devāḥ 6.12.13

Indra-Br̄haspati or Indra-Brahmaṇaspati

pibatām dāçuso gr̄he, to I. and Br̄haspati 4.49.6 ; to Aćvins 8.22.8 ; to Indra and Vāyu 4.46.1
 asya somasya pitaye : see under Indra-Agni, p. 629
 aviṣṭām dhiyo jīgṛtām purāñdhīḥ, to I. and Br̄haspati 4.50.11 ; to I. and Brahmaṇaspati 7.97.9 ; to Mitra and Varuṇa 7.64.5 = 7.65.5
 rayīm dhattām, &c. : see preceding group
 somapā somapitaye, to I. and Br̄haspati 4.49.3 ; to Indra and Agni 1.21.3
 gr̄ham indraç ca gachatam : see under Indra-Vāyu, p. 629
 ukthām madaç ca çasyate, to I. and Br̄haspati 4.49.1 ; to Maruts 1.86.4

Indra-Soma

apatyasācam çrutyām rarāthe, to I. and S. 6.72.5 ; . . . rarāthām, to Aćvins 1.117.23
 īyānā pipyatām dhiyah, to I. and S. 9.19.2 ; to Indra and Agni 7.94.2 ; to Mitra and Varuṇa 5.71.2
 aprathatām prthivīm mātarām vi, to I. and S. 6.72.2 ; aprathayan, &c., to Viçve Devāḥ 10.62.3
 Cf. also under 7.104.7^b

Indra-Viṣṇu

urum yajñāya cakrathur u lokam, to I. and V. 7.99.4 ; to Agni and Soma 1.93.6

Indra-Pūṣan

huvema vājasātaye, to I. and P. 6.57.1 ; huveya, &c., to Aćvins 8.9.13

Indra's Hari

gantārā dāçuso gr̄ham, to Indra's Hari 8.13.10 ; to Aćvins 8.5.5 ; 22.3

Agni-Soma

urum yajñāya cakrathur u lokam, to A. and S. 1.93.6 ; to Indra and Viṣṇu 7.99.4
 viçe janāya mahi çarma yachatam, to A. and S. 1.93.8 ; to Indra and Varuṇa 7.82.1

Agni-Parjanya

agniparjanyāv avatām dhiyah me 6.52.16 ; somapūṣānāv avatām, &c. 2.40.5

Soma-Pūṣan

See preceding item

Mitra-Varuna

pātām somam ṛtāvṛdhā, to M. and V. 2.41.4 ; to Aćvins 1.47.3, 5
 gr̄ṇānā jāmādagninā, to M. and V. 3.62.18 ; to Aćvins 8.101.8
 sutāḥ soma ṛtāvṛdhā, to M. and V. 3.62.18 ; 7.66.19 ; to Aćvins 1.47.1
 ud vām pṛkṣāśo madhumantō asthuh, to M. and V. 7.60.4 ; . . . madhumantā irate, to Aćvins 4.45.2.—Cf. also under 7.65.4^c

juṣethām yajñām bodhataḥ yajñasya me, to M. and V. 2.36.6; to Aćvins 8.45.4
 ā no gantaṁ riḍāsā, to M. and V. 5.71.1; to Aćvins 8.8.17
 adityāi rudrāḥ vasubhir sacābhuvā, to M. and V. 2.31.1; to Aćvins 8.35.1
 sakām sūryasya rāqmibhiḥ, to M. and V. 1.137.2; 8.101.2; to Aćvins 1.47.7
 asya somasya pitaye : see under Indra-Agni, p. 629
 dhartārī carṣāṇīnām, to M. and V. 5.67.2; to Indra and Agni 1.17.2
 tā vāṁ eṣe rathānām, to M. and V. 5.66.3; to Indra and Agni 5.86.4
 īyānā pipyatām dhiyāḥ : see under Indra-Agni, p. 629
 havyebhir mitrāvaraṇā namobhiḥ, to M. and V. 1.153.1; havyebhir indrāvaraṇā namobhiḥ,
 to Indra and Varuna 4.42.9; 7.84.1
 apo na nāvā duritā tarema, to M. and V. 7.56.3; to Indra and Varuna 6.68.8
 aviṣṭām dhiyo jīgṛtām purāṇdhīḥ : see under Indra-Bṛhaspati, p. 630
 sam u vāṁ yajñām mahayaṁ namobhiḥ, to M. and V. 7.61.6; sam u vo yajñām mahayan, &c.,
 to Viṣve Devāḥ 7.42.3
 vīprā (dual) navīṣṭhāyā vīpā, to M. and V. 8.25.24; vīprā (plural), &c., of the poets themselves
 (in a hymn to Indra) 1.82.2
 juṣetām yajñām iṣṭaye, to M. and V. 5.72.3; juṣethām, &c., to Aćvins 5.78.3; to Indra and
 Agni 8.38.4

Uṣāsā-Naktā

śidatām barbir ā sumat, to U. 1.142.7; ā barhiḥ śidatām sumat, to Aćvins 8.87.4
 yahvī ṛtasya mātarā, to U. 1.142.7; 5.5.6, and perhaps also 9.102.7; to Dyāvāṛthivī 10.59.8;
 yahvīr ṛtasya mātarāḥ, to female prayers, personified as cows 9.33.5
 ubhe yathā no ahanī nipātāḥ, to U. 4.55.3; . . . ahanī sacābhuvā, to Grāvāñāu 10.76.1
 Cf. under 1.144.4^b

Dyāvā-Prthivī

śidhram adya divispr̄çam, to D. 2.41.20; to Dāivā Hotārā 1.142.8
 yahvī ṛtasya mātarā : see under prec. rubric
 rayīm dhattām, &c. : see under Indra-Varuna, p. 630

Dāivā Hotārā

śidhram adya divispr̄çam, to D. H. 1.142.8; to Dyāvāṛthivī 2.41.20
 imāṁ no yajñām ā gatam, to D. H. 5.5.7; . . . gaman, to Tisro Devīḥ 9.5.8

Grāvāñāu

ubhe yathā no ahanī sacābhuvā, to G. 10.76.1; . . . ahanī nipātāḥ, to Uṣāsānaktā 4.55.3

CLASS C: REPETITIONS RELATING TO MORE THAN
TWO DIVINITIES

General statement.—From the nature of the case a passage which applies to three or more gods, or fits into three or more different situations or connexions, tends to become a formula. The formulaic character of much that appears here is evident on the surface; some passages, such as, e.g., suvīryasya patayāḥ syāma, or, suvīrāśo vidathām ā vadema, border on refrain. The latter differs from bṛhad vadema vidathe suvīrah (2.1.16 ff.), a true refrain, in that it occurs much less often, and not in a continuous chain of hymns in a given book, ascribed to the same author. I have included in this list all repetitions

that are concerned with three or more divinities, or three or more different situations, prayers, figures of speech, and so on. These passages mark high water in the poets' imitativeness and reciprocal dependence. For obvious reasons, namely compactness and dislike of repetition, these passages have not been listed in the second general class which deals with the repetitions that concern no more than two gods; see pp. 610 ff. The present class, therefore, is in more than one aspect a supplement to the second class. E.g. in considering the repetitions which concern Agni and Indra alone, the reader should turn to the present class. He will then observe that its first item, a *suryaṁ rohayad* (*rohayo*) divi describes Agni, Indra, and Soma. It is to be noted, too, that in some cases the present class shows contact between two divinities which does not reappear in the second class; e.g., *viçvasya sthātūr jagato janitriḥ* (*jagataç ca gopāḥ*, and *jagataç ca mantavah*) which applies to the Waters, to Surya, and *Viçve Devāḥ*. All this may be readily supplied under the rubrics of the second class which are concerned:

List of correspondences

a *suryaṁ rohayad* (and *rohayo*) divi, to Indra 1.7.3; 8.89.7; ... *rohayo* divi, to Soma 9.107.7; to Agni 10.156.4

viyavā a *bhāsi* *rocanam*, to *Uṣas* 1.49.4; to *Sūrya* 1.50.4; ... *bhāti* *rocanam*, to Indra 3.44.4

divaç *cid* *rocanād* *adhi*, to *Uṣas* 1.49.1; to *Maruts* 5.56.1; to *Açvins* 8.8.7

viçvasya sthātūr jagato janitriḥ, to Waters 6.50.7; ... *jagataç ca gopāḥ*, to *Sūrya* 7.60.2; ... *jagataç ca mantavah*, to *Viçve Devāḥ* 10.63.8

çuciḥ *pāvaka* *adbhutaḥ*, to *Narāçānsa* 1.142.3; to *Soma* 9.24.6; *çuciḥ* *pāvaka* *ucyate*, to *Soma* 9.24.7; *çuciḥ* *pāvaka* *ucyate* so *adbhutaḥ*, of *Indra*'s worshipper 8.13.19

arvadbhir *vājām* *bharate* *dhanā* *nṛbhīḥ*, to *Maruts* 1.64.13; *sa* *putrār* *vājām*, &c., to *Brahman-aspati* 2.26.3; *maksu* *sa* *vājām*, &c., to *Indra* 10.147.4

agnijihvā *ṛtāvṛdhah*, to *Maruts* 1.44.14; to *Ādityas* 7.66.10; *divakṣāso agnijihvā* *ṛtāvṛdhah*, to *Viçve Devāḥ* 10.65.7

sidhram *adya* *divisprāgam*, to *Divine Hotars* 1.142.8; to *Heaven* and *Earth* 2.41.20; ... *divisprāgh*, to *Agni* 5.13.2

devi *devebhīr* *yajate* *yajatrāiḥ*, to *Heaven* and *Earth* 4.18.2; ... *yajatā* *yajatrāiḥ*, to *Uṣas* 7.75.5; *devā* *deveṣu* *yajatā* *yajatra*; to *Samiti* in a hymn to *Agni* 10.11.8

sākām *sūryasya* *raçmibhīḥ*, to *Açvins* 1.47.7; to *Mitra* and *Varuṇa* 1.137.2; 8.101.2; to *Uṣas* 5.79.8

ṛtasya *pathā* *namasā* *haviṣmatā*, to *Agni* 1.128.2; ... *namasā* *miyedhah*, to *Narāçānsa* 10.70.2; ... *namasā* *vivāset*, to *Viçve Devāḥ* 10.31.2

antarikṣena *patatām*, of birds 1.25.7; ... *patatah*, of *Maruts* 8.7.35; ... *patati*, of *Muni* 10.136.4

jāyeva *patya* *ucatī* *suvaśāḥ*, to *Uṣas* 1.124.7; to *Vāc* 10.71.4; to *Agni* 4.3.2; 10.91.13

guhā *hitām* *guhyām* *gūlham* *apsu*, of *Vṛtra* 2.11.5; of *Soma* (?) 10.148.2; of *Madhu* 3.39.6

yah *pañca* *carṣaṇīr* *abhi*, to *Agni* 7.15.2; to *Pavamāna Soma* 9.101.9; *yā*, &c., to *Indrāgnī* 5.86.2

na tam *añho* *na duritām* *kutaç* *cana*, to *Brahmanaspati* 2.23.5; *na tam* *añho* *devakṛtam* *kutaç* *cana*, to *Agni* 8.19.6; *na tam* *añho* *na duritam*, to *Viçve Devāḥ* 10.126.1

viçvā *rūpāñ* *āviçan*, to *Vāstospati* 7.55.1; to *Indra* 8.15.13; to *Soma* 9.25.4

uta *tyad* *āçvāçvym*, to *Agni* 5.6.10; to *Indra* 8.6.24; *Dāmpatyor* *āçisah* 8.31.18

icāñā *pipyatām* *dhiyah*, to *Mitra* and *Varuṇa* 5.71.2; to *Indra* and *Agni* 7.94.2; to *Indra* and *Soma* 9.19.2

juṣetām *yajnam* *iṣṭaye*, to *Mitra* and *Varuṇa* 5.72.3; *juṣethām*, &c., to *Açvins* 5.78.3; to *Indra* and *Agni* 8.38.4

avīṣṭāṁ dhiyo jigṛtaṁ puramīndhīḥ, to Mitra and Varuṇa 7.64.5 = 7.65.5; to Indra and
 Bṛhaspati 4.50.11; to Indra and Brahmaṇaspati 7.97.9
 īçānāṁ vāryānāṁ, to Indra 1.5.2; to Savitar 1.24.3; īę yo vāryānāṁ, to Agni 8.71.13; īçānā
 vāryānāṁ, to the Waters 10.9.5
 īçānāṁ rāya īmahe, to Pūṣan 6.54.8; to Vāyu 8.26.22; to Indra 8.53(Val. 5).1
 uta no gomatiś īśāḥ, to Uṣas 5.79.8; to Aćvins 8.5.9; to Soma 9.62.24
 viçvā vāmāni dhimahi, to Savitar 5.82.6; to Aćvins 8.22.18; to Agni 8.103.5
 viçvāni puṣyanti vāryam, of Indra's worshippers 1.81.9; of plural Agnis 5.6.6; viçvāni puṣyasi
 vāryam, of Indra 10.133.2
 sa dhatte aksiti ḡravāḥ, of Agni 8.103.5; of Brahmaṇaspati 1.40.4; dadhāno aksiti ḡravāḥ, of
 Soma 9.66.7
 dhukṣanta pipuṣiṁ isam, of Maruts 8.7.3; dhukṣasva, &c., of Indra 8.54(Val. 6).7; of Soma
 9.61.15; dhukṣasva pipuṣiṁ isam avā ca nah, of Indra 8.13.25
 stomebhīr havanaṇgratā, to Indra and Agni 6.59.10; to Aćvins 8.8.7; ... ḡrutam, to Indra
 8.12.23
 gr̄nānā jamadagninā, to Mitra and Varuna 3.62.18; to Aćvins 8.101.8; ... jamadagnivat, to
 Sarasvatī 7.96.3; gr̄nānā jamadagninā, to Soma 9.62.24; 65.25
 sa na stāvānā ā bhara, to Agni 1.12.11; to Indra 8.24.3; sa naḥ punānā ā bhara, to Soma
 9.40.5; 61.6. All have rayim for object
 āśāyāśmin barhiśī mādayadhvam, to Viṣe Devāḥ 6.12.13; ... mādayethām, to Indra and
 Varuṇa 6.68.11; ... mādayasva, to Sarasvatī 10.17.8
 īdām no barhir āsade, to Night and Morn 1.13.7; to Indra 8.65.6; to Agni 10.188.1
 janāya vṛktabharīṣe, to Mitra 3.59.9; janāśo vṛktabharīṣaḥ, to Indra 5.35.6; 8.6.37; to Agni
 5.23.3; to Aćvins 8.5.17
 tā no mr̄lātā īdṛye, to Indra and Varuṇa 1.17.1; to Indra and Agni 6.60.5; sa no mr̄lātīdṛče,
 to Kṣetrapiṭa 4.57.1
 ḡr̄nūtām jaritur havam, to Indra and Agni 7.94.2; to Aćvins 8.85.4; ḡr̄nudhī, &c., to Indra 8.13.7
 pibatām dācuṣo ḡr̄he, to Indra and Vāyu 4.46.6; to Indra and Bṛhaspati 4.49.6; to Aćvins
 8.22.8
 asya somasya pitaye, to Aćvins 1.22.1; to Indra and Vāyu 1.23.2; to Indra and Bṛhaspati
 4.49.5; to Mitra and Varuṇa 5.71.3; to Indra and Agni 6.59.10; to Indra 8.76.6; refrain
 8.94.10-12
 yajamānāya sunvate, to Agni 5.26.5; to Indra 8.14.3; 17.10; to the press-stones 10.175.4 Cf.
 yajamānāya sunvataḥ 6.54.6; 60.15
 prayasvanto havāmahe, to Agni 5.21.3; to Indra and Agni 6.94.6; to Indra 8.65.6
 havante vājasātaye, to Indra 5.35.6; 8.6.37; 34.4; huvema, &c., to Pūṣan and Indra 6.57.1;
 huveya, &c., to Aćvins 8.9.13
 sāsāhyāma pṛtanyataḥ, to Indra 1.8.4; to Indra and Agni 8.40.7; to Soma 9.61.29
 mā no duḥchāsa īcata, to Indra 1.13.9; to Indra and Agni 7.94.7; ... īcata vivakṣase, to
 Soma 10.25.7
 viçvām īyur vy aṣṇavat, of worshipper 1.93.3; ... aṣṇutāḥ, of Daṁpatī 8.31.8; ... aṣṇutām
 of bride and groom in Sūryā hymn 10.85.42
 rāyās poṣām yajamānāya dhattam, to Indra and Varuṇa 8.59(Val. 11).7; ... dhehi, to
 Sarasvatī 10.17.9; ... dhrāyā, to Agni 10.122.8
 rayim dhattam (4.34.10, dhattha; 6.68.6, dhattho) vasumantānī purukṣum, to Indra and
 Varuṇa 7.84.4; to Rbhūs 4.34.10; to Indra and Varuṇa 6.68.6; rayim dhattam (1.159.5,
 dhattam vasumantānī) catagvinam, to Indra and Bṛhaspati 4.49.4; to Heaven and
 Earth 1.159.5
 vayani syāma patayo rayinām, to Bṛhaspati 4.50.6; to Maruts 5.55.10; to Indra and Agni
 8.40.12; to Soma 8.48.13; to Ka 10.121.10
 suviryāya patayaḥ syāma, to Uṣas 4.51.10; to Indra 6.47.12 = 10.131.6; to Soma 9.89.7; 95.5
 suvīrāśo vidatham ā vadema, to Aćvins 1.117.25; to Indra 2.12.15; to Soma 8.48.14
 āpo na pravātā yatiḥ, of the Kāṇyas' song 8.6.34; of Indra's liberalities 8.13.8; of gāvah
 (milk) 9.24.2

CHAPTER V: RELATIVE CHRONOLOGY OF BOOKS (MANDALAS) AND MINOR COLLECTIONS

Untrustworthiness of Anukramanī-statements shown by the repetitions.—I have endeavoured to show in the earlier parts of this work that RV. repetitions are often due to more or less conscious imitation. Such imitations, moreover, frequently are so clearly inferior in structure and style as to furnish fairly good criteria for the relative age of the passages concerned.

The statements of the Sarvānukramanī, ascribed to Kātyāyana, and its commentary, the Vedārthadīpikā of Śadguruçisya,¹ betray the dubiousness of their authority in no particular more than in relation to the repetitions. As is generally known their account of the authors of the hymns is based in part upon a slender stock of true tradition as to the chief families of Vedic poets. But their more precise statements shrink for the most part into puerile inventions. Especially, the Anukramanī finds it in its heart to assign, with unruffled insouciance, one and the same verse to two or more authors, or to ascribe it to two or more divinities, according as it occurs in one book or another, in one connexion or another. The āpri stanzas, 3.4.8-11 = 7.2.8-11 are ascribed in the third book to Viçvāmitra Gāthina; in the seventh book, to Vasiṣṭha Māitṛavaruṇi. And thus many more times, as may be seen in the main body of this work, where each verse is furnished with the data of the Anukramanī.

Critical value of author-names mentioned in the verses themselves.—In these circumstances the quasi-historical statements of the Anukramanī do not help to determine the relative values or dates of repetitions. On the other hand, the names of authors mentioned in repeated passages do at times throw light on their relative dates. The distich 6.25.9^{cd} mentions the name Bhāradvājāḥ; this word is changed, secondarily, to Viçvāmitrāḥ in the solitary Viçvāmitra hymn of the tenth book, 10.89.17; see under 1.4.3. Stanza 1.147.3, belonging to the Dīrghatamas group, mentions the metronymic Māmateya which occurs otherwise also only in the Dīrghatamas hymns. The same stanza is repeated, secondarily no doubt, in the Vāmadeva book, 4.4.13; see under 1.147.3. The direct mention of Vasiṣṭha in 10.65.15 = 10.66.15, together with the

¹ Edited by A. A. Macdonell, Oxford, 1886. Cf. Ludwig, *Der Rig-Veda*, iii. 41, 100 ff.; Oldenberg, *ZDMG*. xlii. 222 ff.; Regnaud, *Journal Asiatique*, Xth Series, vol. V. pp. 77-104.

Vasistha refrain, yūyām pāta svastibhiḥ sada nah, render it exceedingly likely that the stanza in question is an imitation of 7.35.15 (q.v.).

Such cases are rare; in the main the criteria by which the relative value of repetitions may be judged are purely intrinsic: subject-matter, style, grammar, metre, and so on.

Intrinsic criteria of relative dates.—A repeated passage fits one god or one connexion better than another; see above, pp. 587 ff. Anacolouthon marks a certain repetition as inferior; see under 1.12.12; 1.107.2. The subject of parenthesis develops new character in the light of repetitions, because parenthetical pādas often recur in primary well-knit connexions; see under 1.10.7; 12.6; 12.11; 15.9; 24.10; 134.2; 176.1; 3.19.2; 52.3; 4.55.1, &c.¹ Tautology is liable to betray the inferiority of a repetition, as when 8.44.19 is inferior to 1.5.1 (q.v.): see also under 6.19.8; 7.44.1; 8.26.21. Original and intentional antithesis may be disturbed in repetition; see 1.92.11, 12; 3.22.7; 7.15.8. Longer passages may reveal themselves as dilutions of earlier shorter passages; see under 1.12.1; 1.23.20; 1.142.3; 4.46.3; 5.51.3. Or, on the other hand, a passage may represent a condensed version of a fuller and earlier composition, as is probably the case in 1.105.8 as compared with 10.33.2, 3; or 8.13.31 as compared with 8.33.11. Ellipsis shows inferiority; see under 2.3.11; 8.5.7. Grammatical differences of one sort or another may determine priority: see under 1.30.21; 39.6; 4.17.3. Finally metrical differences of considerable variety quite frequently teach the relative value and date of repeated passages; see under 1.14.1; 14.12; 41.2; 62.12; 80.10; 144.7, &c.; and the chapter on metre. All these, and, in addition, many subtler and less easily statable criteria play their part in the appraisal of the relative character and date of repeated materials. The Index of subjects at the end of this book contains them all to the extent to which they can be expressed in definite catchwords.

How these criteria determine the relative dates of single hymns.—To what extent, now, may these indications be used to establish the relative date of entire hymns, groups of hymns, or entire books (mandalas)?

The repetitions often show that imitative stanzas are inferior to their patterns. As a rule the inferior stanza is not a later addition to its hymn, but part of it in good standing: in such cases we may therefore assume that the hymn which contains the imitative and later stanza is itself later than the hymn which contains the pattern. Thus 1.10.7 contains the parenthesis, indra tvādātam id yaçah, borrowed from 3.40.6; nothing is in the way of assuming that the entire hymn, ascribed to a Viçvamitrid poet by the name of Madhuchandas, is a later product of the poetic school which had previously produced 3.40, whose author is plain Viçvamitra (in both cases, of course, according to the Anukramani).² When Gotama Rāhūgāna composed the obviously truncated

¹ For parenthesis in the RV. cf. Ludwig vi, pp. 236^a ff.; Pischel and Geldner, *Ved. Stud. (Indices)* i. 326; ii. 331; Oldenberg, *Rig-Veda Noten* i, p. 427^b.

² Note that 1.10.7 shares another pāda, namely d with 8.64.1^b.

or elliptic pāda addressed to Indra, *vṛtrāṁ jaghanvāṁ asṛjat*, 1.80.10, the pāda, *vṛtrāṁ jaghanvāṁ asṛjat vi sindhūn*, must have been present to his mind. The latter occurs in 4.18.7 ; 19.8, ascribed to Vamadeva : we may therefore conclude that 1.80 as a whole was composed after these Vamadeva hymns ; cf. the similar relation between 7.24.3 and 8.79.4. The body of this work shows seriatim, whenever possible, the relative dates of the individual items, namely, pādas, distichs and stanzas ; my conclusions on this subject are throughout intrinsic, that is to say, they are based upon the merits of the passage itself without reference, as a rule, to other indications as to the relative standing, or the chronology of the hymns or the books confronted in the comparisons.

Examination of such hymns for other indications of relative date.—It would seem now a natural next step to examine the hymns that contain the repeated pādas for which relative chronology has been assumed, in order to see whether they contain other criteria which corroborate the verdict of the repetitions. Such criteria would be linguistic, metrical, traditional (questions of authorship), order of the stanzas in the hymns and of the hymns in the mandalas, and so on. This sort of examination would of necessity assume very large proportions ; would indeed be the larger whole in which the present results could figure but as the smaller part. I confess to great scepticism as to the fruitfulness of such an examination, because I am loath to trust most of these criteria when it is a question of smaller subdivisions of the RV. I do not, of course, mean such broad distinctions as those which separate the tenth book from the rest of the canon, and the like.

In the tangled web of the epigonal and hackneyed mass of *ṛ̥eah* which we have in our hands such an investigation is certainly very difficult, probably premature, and perhaps destined never to become timely. Of the ritual background of the Rig-Veda in general we have mere glimpses¹ ; the rôle and extent of the Sāman compositions in the RV. is not altogether determined, nor their meaning defined ; the distinction between hieratic and popular passages, which I proposed some years ago,² is not as yet applied definitely and clearly to the entire body of the text ; and there are liable to be clannish and geographical dialecticisms of great intricacy and covering very large periods of time. Indeed the most serious criticism of the attempts to arrange the Rig-Veda 'historically' is, that they have hitherto been undertaken without regard to the fact that something like one-fifth of the mass is repeated in the most haphazard manner imaginable, and the rest honeycombed almost infinitely with identical, technical, and intentional groups of two, three, and more words.³ The first thing to do, surely, with a hymn that shares, say, half a dozen lines with other hymns is to correlate it with those hymns. That has not been done, and, as we shall see, is not easy to do.

¹ So, e. g. the Praskanya collection, 1.44-50, is devoted to the opening of the ritualistic day. All its hymns are addressed to morning divinities. See Oldenberg, *Prol.* p. 226.

² JAOS. xxi. 46.

³ See especially the Index of Final Cadences, pp. 653 ff.

Take, for instance, the two versions of the pāda,
 sa jāyamānah parame vyoman 7.5.7
 sa jāyamānah parame vyomani 1.143.2; 6.8.2.

The expression applies every time to Agni, or some form of Agni (Vaiçvānara, Jātavedas). Which is the older? Under the influence of a certain type of specious linguistic 'history' we should say the version with vyoman, which is Vedic only, is the older, whereas vyomani, which is both Vedic and Classical, is the younger. Yet so far as the Vedic authors are concerned, the two forms are metrical doublets, and nothing more.¹ Or, it is a well-known fact that the hieratic language, on the whole, shows a preponderance of nom. acc. neuter plurals in -ā from a-stems, as compared with forms in āni, whereas the popular language favours the forms in āni, which finally prevail in Classical Sanskrit. Is it possible really to fit this observation to such cases in hymns taken individually? Can we judge with its help, e.g., the relative chronology of the two hymns which contain the forms viçvā and viçvāni,

viçvā jātāny abhy asmi mahnā 8.100.4
 viçvāni sānty abhy astu mahnā 2.28.1?

Here viçvā jātāni and viçvāni sānti are metrical doublets, and if, forsooth, viçvā is 'older' than viçvāni, the markedly hieratic form sānti bids us pause in casting any reflection upon viçvāni sānti. I confess, myself, to a prejudice in favour of the priority of 2.28.1, because hymns in which Indra brags in the first person (ātmastuti) are presumably late: 'Here I am, O poet, look at me; I excel in greatness all things born!' Cf. under 4.17.3. For the interchange between -ā and -āni cf. the even-syllable verse-endings viçvāni vāriā, 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30, or viçvāni kāviā 2.5.3; 8.41.6; 9.23.1, with the odd-syllable verse-endings duritāni viçvā, 5.77.3, or bhuvanāni viçvā 1.154.2, 4; 3.61.3; 7.80.1; 10.82.3. I cannot imagine Vedic composition without both viçvāni and viçvā. See for this entire matter Lanman, JAOS. x. 347.

The technique of the verses is responsible for a great many pairs of words, one of which is for some reason or other suspected of being of later origin than the other, and therefore a sign of lateness on the part of the hymn in which it figures.² As far as the hieratic hymns taken by themselves are concerned, choices like the ones just discussed, or between nom. plurals in ās and āsas, or nom. acc. duals in ā and āu are simply literary. The late Vālakhilya hymns are almost impudent in their choice of the 'older' forms in the case of all these doublets. They archaize smirkingly.³ In cases, therefore, like the relation of 1.10 to 3.40, or 1.80 to 4.18 and 19, I have been content to let the repeated pādas speak for themselves. The hymn 1.10 contains seven pādas repeated

¹ See the chapter on Metre, p. 530.

² Cf. e.g. the use of sahasrāhī and sahasrebhīh in 8.73.14, 15; or somāsah and somālī in 5.30.10, 11.

³ See Hopkins, JAOS. xvii. 25.

elsewhere. The only other correspondence which suggests relative date is that of 1.10.8^b = 1.176.1^c. Here 1.176.1 is open to the charge of lateness because its second pāda, indram indo vrṣā viṣa, is surely a parenthesis which occurs elsewhere (9.2.1) in good connexion; see under 1.176.1. I have considered circumspectly all the circumstances of 1.10: its authorship; its place in the set of Madhuchandas Vaiṣṇavita hymns (1.1-11); its possible relation to śāman; and its language which is good hieratic speech, rather archaic than otherwise (kartvam, kakṣyaprā, puruniṣṣidhe, ḥayamāṇam, aṣrutkarna, &c.). I cannot find anything in these quarters which connects itself profitably or constructively with the conviction that the hymn has borrowed its parenthetic pāda 8^b, and that the same stanza shares its pāda d with 8.64.1^b. And yet I should not wish my abstemiousness to be construed into a doubt that 1.10 is later than 3.40. On the contrary I believe that just this kind of comparison, carried out as it is here completely, furnishes us with the most certain indication of the relative age of individual hymns.

Massing of repetitions as a criterion of the relative date of mandalas or other collections.—On the other hand, when it comes to the question of the relative date of larger parts of the Rig-Veda, the repeated verses become an important criterion. It may happen that a larger continuous tract of the text contains so many repeated pādas as to become suspect on that account alone. For, I take it, a hymn which contains an unusual amount of repetition is, on the whole, not the source of these repetitions, but is itself the borrower.¹ Consider, e.g., the strophic hymn 8.8, which the Anukramanī ascribes to a Kaṇvid poet of the name of Sadhvāṇsa, but which itself mentions several times Vatsa, 'the son of Kaṇva', as its author. Its first 19 stanzas of 76 pādas contain no less than 34 repeated pādas. I would ask the reader to underline the repeated pādas (1^{abcd}, 2^{ab}, 4^c, 5^{ab}, 6^{abcd}, 7^{ad}, 8^{cd}, 10^a, 11^{ab}, 12^{ab}, 13^d, 14^{abcd}, 15^b, 16^d, 17^a, 18^{abc}, 19^d) in his Aufrecht text, and then see how the text looks. Let him then consider whether he can escape the conviction that that particular hymn belongs to a late period of hieratic composition. Similarly, the three preceding hymns 5-7 abound in repetitions, whereas the first four hymns of the book are decidedly more sparing in this practice. The tract 8.5-8 (as also, to be sure, some of the neighbouring hymns) is related to the Praskāṇva collection, 1.44-50. Oldenberg, Prol., p. 262 ff., has had occasion to guess that the Praskāṇva hymns show signs of being older than those parts of the eighth book, notably the Vatsa-hymns, which exhibit correspondences with them. So, very conspicuously, the pāda, rājantav adhvāṇam, applied to the Aṣvins in 8.8.18, is palpably inferior to rājantam adhvāṇam, applied to Agni in 1.45.4 (also 1.1.8, q. v.). The mix-up between dual hari and plural saptayah in 8.4.14 shows that that stanza is patterned upon 1.47.8. And

¹ This, of course, does not exclude the possibility that one or more of its repeated pādas may be original with it, and borrowed by a yet later composer.

the expression *yajñasya sādhanam*, applied to Indra in 8.6.3, is inferior to the same expression applied to Agni in 1.44.11. All this is evidence for the relatively late date of 8.5-8.

Massing of repetitions in the eighth book.—If we should in due time be led to regard massing of repetitions as a criterion of lateness, hymns 8.12 and 13, respectively with 26 and 27 repeated pādas, decidedly attract attention. Both belong to the class of hymns in usnīh metre with tetrasyllabic refrain pada (8+8+8+4).¹ There need be no squeamishness in associating this artificial form with the frequency of the repetitions. Similarly the short hymn 8.87 has two stanzas, 2 and 4, which repeat the same statement in Valakhilya fashion; and altogether fifteen of its twenty-four pādas are repeated. The eighth book, as a whole, is the most markedly repetitious book in the RV., aside from the ninth which iterates endlessly its own Soma Pavamāna formulas, but shows in this respect, as also in other respects, comparatively little contact with other books. Contrariwise the three short Viṣe Devāḥ hymns, 8.28-30, have only a few partial repetitions, yet by no means impress with the sense of their antiquity. Especially the riddle *nivid* 8.29 is certainly an extremely clever, ingeniously constructed product of later Brahman theology.²

Hopkins, JAOS. xvii. 23 ff., has examined the vocabulary of Book VIII, with a view to its relative chronology. He criticizes the claims of extreme antiquity which had been made in behalf of the book for grammatical and lexical reasons (Ludwig, Hirth, Lanman), and, conversely, is not very much taken with Brunnhofer's statistic which makes the book out to be very late.³ His own conclusion is that much of the Kāṇva collection is late. It seems to me that no exception can be taken to this moderate statement,⁴ and that the great mass of repeated material, the many refrains, and the frequent usnīh stanzas with tetrasyllabic refrain go to establish at least as much as that. But the matter is not ripe for final decision as long as there is wanting a clear conception of the ritual relations of the strophic hymns of the Veda. They are in some way dependent upon Sāman and the ritual of the Udgātar,—of that I have no doubt. But this throws this type of composition, though not all its products, back into extreme antiquity, for the Veda cannot be imagined without Sāman and Udgātar.⁵ Therefore, surely, some of the ṛcas and pragāthas of

¹ See p. 536.

² See Bloomfield, Transactions of the Congress of Arts and Science in St. Louis (1904), vol. ii, pp. 486 ff.

³ See Hopkins's citations, and cf. also Collitz, Bezz. Beitr. vii. 182; Hillebrandt, Ved. Myth. i. 207, 438; iii. 63.

⁴ Previously, in 1877, Aufrecht in the Preface to his second edition of the RV., p. vii, had expressed the conviction that sundry hymns of this book are late concoctions.

⁵ Cf. Oldenberg ZDMG. xlii. 445, 464. In my articles, 'On *rcisama*, an epithet of Indra', JAOS. xxi. 50 ff.; and, 'The God Indra and the Sāmaveda', WZKM. xvii. 156 ff., I have shown that the old and characteristic epithet of Indra, *rcisama*, means 'he for whom the Sāman is sung upon the *rc*', and that this word is essentially, though not entirely, a word which belongs to the sphere of strophic composition. The word marks both the antiquity and originality of some aspects of this type of composition.

those Kāṇvids and supposititious Āṅgirasids who are so prominent in books 8 and 1.1-50 are sure to belong to the oldest stock. But which? The question in this form is no easier to answer than the parallel question, which hymns in the RV. as a whole are surely old? We have some sense here and there of relatively younger hymns, but we can nowhere point to primordial or aboriginal hymns. I do not imagine that there will be any one so bold as to question the lateness of 10.98 or 1.191, but, conversely where is the brahma purāṇam (jyestham) or the prathāṇa manna in the Vedic? Now this sense that the eighth book is plethoric with relatively younger and inferior products of the Rishis' muse is well supported by the great number of its repetitions. Nevertheless, just as there are old words and forms in the book, so also it is very likely that some—probably not very many—of its strophes date from the early period of Vedic composition.

Superior or inferior quality of repetitions in a given collection as a criterion of date.—In book VIII the steady trickle of repetitions amounts in the end to quite a stream, as we pass from the beginning to the end of the book as a whole, especially if we include the Vālakhilya hymns. The same condition, perhaps, prevails in the related strophic collections of the first book (hymns 1-50). Here also repetitions are constant and frequent. Book IX is self-repeating; its repetitions represent a formulaic ritualistic type which, again without doubt, roots in antiquity, but became common property at a very early time. In the rest of the books and minor author-collections the repetitions are constant, but their numerical distribution is not such as to prejudice for or against any one of them. There is yet another possibility that the repetitions might throw light on the relative age of the books, or some larger tracts in the books. Let us suppose that we compare the repetitions in a given book¹ with their correspondents in other books, and find that the repeated verses in the book which is made the basis of the comparison are regularly either superior or inferior in sense to their correspondents in the other books. We should then possess a criterion for the relative age of that book, really more substantial or certain than any other that has been so far suggested.

Application of this criterion to the Vālakhilya hymns.—The Vālakhilya hymns share the following pādas with the rest of the collection :

1. ā na stomam upa dravat Vāl. 1.5^a: 8.5.7^a. Here Vāl. has to supply a verb; in 8.5.7 yātam follows in the sequel.

2. Val. 2.9^b: 8.24.8^b. There is good reason to assume that Vāl. is secondary: see the discussion under 8.24.8.

3. Vāl. 4.4^{cd}, tam tvā vayaṁ sudughām iva goduhe juhūmasi ḡravasyavah: 1.4.1^{ab}, surūpakṛtnum ḫtaye sudughām iva goduhe (juhūmasi). Here, as I have

¹ Or larger unit, such as the Praskāṇva hymns in the first mandala, or the Vālakhilya hymns in the eighth.

shown under 1.4.1, the canny proportion, surūpākṛtum: sudughām = utaye: goduhe, marks 1.4.1 as the source of the repeated expression.

4. Vāl. 4.10 and 8.7.22 are patterned after one another. There can be no doubt that the Vāl. stanza is a conglomeration, so banal as to be almost incredible: sam indro rāyo bṛhatī adhūnuta sain kṣoṇī sam u sūryam 'Indra has shaken together (brought together) great wealth, the sun, and heaven and earth!' See under 8.7.22.

5. Vāl. 5.7, yas te sādhiṣṭho 'vase te syāma bhāresu te, simply makes no sense, but is founded on the plainest of sense in 5.35.1, yas te sādhiṣṭho 'vāsa indra kratuṣ tam a bhara; see under 5.35.1.

6. The pāda dyāur na prathinā ḡavah in the dānastuti, Vāl. 8.1, is a mere solecistic tag to the stanza, borrowed from the simple connexion in 1.8.5, q.v.

There are only two other pāda correspondences of Vāl. with outside stanzas. One is Vāl. 1.1^d, yat sunvate yajamānaya ḡiksathah, addressed to Indra and Varuṇa, parallel to 10.27.1^b, yat sunvate yajamānaya ḡiksām, in which Indra utters the same sentiment in the first person. As I have said before (p. 637), I am prejudiced against these first person statements, especially when they recur in the third person. It is quite possible, though I perceive no other criterion (both stanzas are very good), that 10.27 is here the borrower. See under 8.59(Vāl. 1).1.—The other case involves the formulaic pāda, dhukṣasva (and dhukṣanta) pipyuṣm iṣām, Vāl. 6.7^d, and shows nothing as far as Vāl. is concerned; see under 8.7.3.

We need not hesitate to say that, in the case of Vāl. repetitions, priority is obviously with the outside hymns, just what we should expect in the general circumstances attending this batch of hymns.

Application of the same criterion to the eighth book as a whole leads to a more positive sense of its lateness.—Could we but find, similarly, one-sided priority in the relations of the pādas in any two other books, or continuous tracts of the Saṁhitā, we should then have in hand a truly solid instrument for judging their relative age. If, e.g., the eighth book steadily showed its repeated pādas in sense connexions inferior to those in which the same pādas occur in the other books, this result, supported as it is by other considerations, would amount to certainty. As may be readily guessed, such is not altogether the case. The repetitions of the eighth book are to a large extent within the book itself; in this respect the eighth book is next to the ninth. So, e.g., nānā havanta utaye 8.1.3; 15.12; 68.5; or gantārā dācuṣo ḡṛham 8.5.5; 13.10; 22.3. Neither pāda occurs outside the eighth book. The materials which it shares with other books are to a considerable extent quite indifferent, sometimes mere formulas. E. g., bhadraṁ manah kṛṇuṣya vṛtratūrye 'have good courage in the demon fight' is used indifferently in 2.26.2; 8.19.20. Or, a sūryain rohayo (rohayad) divi is a 'henotheistic' formula, 1.7.3; 8.89.7; 9.107.7; 10.156.4; see p. 576.

Yet, in a surprising number of cases, book VIII is indeed more or less markedly inferior. Who will question that 8.1.24 is a diluted version of 4.46.3?

ā tvā sahasram ā cātām yuktā rathē hirānyayē,
brahmāyūjo harāya indra kecīno vahantu somapītāyē (8.1.24).
ā vām sahasram harāya indrāvāyū abhi prayāh,
vahantu somapītāyē (4.46.3).

The indications of relative date on the part of the repetitions are discussed in the body of this work ; for brevity's sake I must content myself with recalling here the best instances in which book VIII shows itself to be inferior to its correspondents :

8.1.24	inferior to	4.46.3	8.38.7	inferior to	5.51.3
8.4.14	„	1.47.8	8.44.19	„	1.5.8 ; 3.10.1
8.5.18	„	6.45.30	8.47.5	„	1.4.6
8.6.1	„	9.2.9	8.61.6	„	9.107.4
8.6.3	„	1.44.11, and others	8.63.9	„	1.155.4
8.6.34	„	9.24.2	8.69.11	„	9.14.3 ; 61.14
8.7.28	„	1.39.6	8.71.12	„	5.28.6 (less certain)
8.8.18	„	1.1.8 ; 45.4	8.73.14, 15	„	6.60.14
8.9.1	„	1.48.15	8.74.7	„	1.144.7 (less certain)
8.12.5	„	1.8.7 (less certain)	8.75.12	„	6.59.7
8.13.8	„	9.24.2	8.79.4	„	7.24.3
8.13.14	„	1.142.1	8.84.1	„	1.186.3 (less certain)
8.13.16	„	2.5.4	8.85.1	„	1.183.5
8.13.19	„	1.142.3, and others	8.87.5	„	1.92.18, and others
8.13.25	„	9.61.15, and others	8.91.2	„	3.52.1
8.13.32, 33	„	5.40.2, 3 (less certain)	8.92.12	„	1.91.13
8.15.13	„	7.55.1 ; 9.25.4	8.92.25	„	9.24.5
8.18.5	„	5.67.4	8.93.3	„	9.69.8 (less certain)
8.19.3	„	1.12.1	8.93.34	„	4.37.5
8.19.7	„	7.15.8	8.94.3	„	6.45.33
8.20.14	„	5.87.2 (less certain)	8.96.21	„	10.6.7
8.21.4	„	1.14.1 (less certain)	8.97.15	„	7.37.5
8.21.13	„	1.102.8 ; 10.133.2	8.102.1	„	7.15.2 (less certain)
8.25.24	„	1.82.2	8.102.12	„	4.15.6
8.32.23	„	4.47.2	8.103.5	„	5.82.6
8.35.22	„	7.74.2			

Sporadic instances in which the eighth book shows superior verses.—

Let me repeat that, as a rule, repetitions tend to be indifferently well used in the several connexions in which they appear. Hence it must be granted that a list of about fifty instances of inferiority has a good deal of significance. The list is evidently supported by other tests that have been applied to the date of the *mandala*, and shows beyond doubt that book VIII contains late materials on a large scale. This is well borne out by the negative test: the book shows very few, scarcely any, cases of superiority over the family books, and not many as compared with the remaining books. As regards the latter class, 10.83.7 contains a stanza addressed to the secondary conception Manyu, 'God Wrath', which is an undisguised replica of the Indra stanza, 8.100.2. More or

less certainly 8.18.3 is superior to 10.126.7; and 8.11.6 to 10.141.3; and 8.14.7 to 10.153.3; and 8.18.10 to 10.175.2. In a couple of cases, 8.6.3 to 1.127.2; and 8.6.19 to 1.134.6, our book shows itself superior to Parucchepa's artificial compositions. A number of cases of contact with other parts of the first book involve less certain relations: 8.5.7 with 1.14.5; 8.5.17 with 1.47.4; 8.7.11 with 1.37.12; and 8.7.12 with 1.15.2. But again, 8.36.4 seems better and prior to 9.96.5; and 8.32.2 to 9.109.22. As regards the family books, the pāda, a no viçvābirūtibhīḥ sajōśāḥ, 7.24.4, is composite as compared with a no (or vām) viçvābirūtibhīḥ, in 8.8.1, 18; 87.3. Less clear are the relations of 8.12.4 and 5.86.6; or 8.12.4 and 7.66.6;—and that apparently exhausts the possibilities in that direction. I conclude, therefore, that both the frequency of repetitions in the eighth book, as well as the sense and connexion of its repeated verses point unmistakably to its late date in the main.

Quality of repetitions in the strophic collections of the first book (hymns 1-50).—Interested inquiry in this direction turns next to the six smaller, mostly strophic collections at the beginning of the first book, hymns 1-50. Their consanguinity with book VIII is obvious. Like book VIII they abound in repeated pādas, many of which they indeed share with that book. So, e.g., the hymn 8.8 shares no less than ten of its pādas with the Praskanya hymns, 1.45-49; or, four pādas of 8.7 recur in the Kāṇva Ghāura hymns 1.37-39. The relative date of books 8 and 1.1-50 as a whole resolves itself into a question of the relation of book VIII to each of the six minor collections embraced in 1.1-50. But the smallness of these minor groups prevents judgement, aside from the above mentioned (p. 638) fairly clear superiority of the Praskanya hymns to their correspondents in the eighth book.

On the whole the Madhuchandas hymns, 1.1-11, show a considerable degree of inferiority in the use of verses which recur in the family books.¹ So, e.g. the trochaic pāda, 1.2.7^a, mitrami huve pūtadakṣam, is a scooped-out form of mitrami huve varuṇām pūtadakṣam, 7.65.1^b; the pāda, ṛtena mitrā-varuṇāu, 1.2.8^a, is, perhaps, a truncated remnant of ṛtena mitrā-varuṇāu sacethe, 1.152.1^d; and 1.10.7^b is a parenthetic pāda borrowed directly from 3.40.6^c. It is tempting even to regard 1.3.6^b, upa brahmāṇi harivāḥ, as a truncated form of upa brahmāṇi harivo haribhyām, 10.104.6^a.

In the group of Medhatithi Kāṇva, 1.12-23, the pāda, kavir gr̥hapatir yuvā, 1.12.6^b, feels like a secondary parenthesis, as soon as we compare its use in 7.15.2^c. Pāda 1.12.11^b is a parenthetic intrusion between two pādas that are a modulated form of 9.61.6^{ab}. Stanza 1.12.12 is patchwork. Pāda 1.14.6^c, in a strained connexion, seems to come from 6.16.44^c. The ṛtuyāja hymn 1.15 contains three lines, 2^c, 7^a, and 9^b in awkward connexions, or bad form, as compared with their form or connexion elsewhere. Finally the distich 1.22.21^{ab}

¹ Cf. Oldenberg, *Prol.* p. 261, note 3.

was originally addressed to Agni, 3.10.9^{ab}, and adapted, from real to mystic, in a stanza to Viṣṇu.

The group of Ćunahcepa Ājīgarti, 1.24-30, has in 1.24.10 a stanza addressed to Varuṇa, one of the gems of Rig-Veda composition. The stanza seems superior to 3.54.18 with which it shares the pāda, adabdhāni varuṇasya vratāni. Contrariwise, the vocative pāda, aṣve na citre aruśi, 1.30.21^c, is pretty certainly an imitation of the nominative pāda, aṣveva citrāruśi, 4.52.2^a. The banal stanza 1.25.15 is apparently patterned after 10.22.2. The additional pāda in 1.23.20 as compared with 10.9.6 is surplusage. Note especially the certainly secondary pāda 1.27.1^c, samrajantam adhvāraṇām, which for its own purposes turns trochaic the iambic pāda, rajantam adhvāraṇām, 1.1.8^a; 45.4^a.

In the Hiranyastūpa Āṅgirasa group (1.31-35) 1.33.12^c seems to be an insipid imitation of 7.91.4^a. In the Kāṇva Ghāura group (1.36-43) 1.36.15^{ab} is patterned after 7.1.13^{ab}; and 1.40.4^d is inferior to 3.9.1^d. Perhaps, also, on grounds of metre, 1.43.3^a is a truncated remnant of 3.4.6^c. The group of Praskaṇva Kāṇva, 1.44-50, which, with reasonable certainty, shows signs of superiority to parts of book VIII¹, happens also to betray no inferiority to the family books, as far as its repeated pādas are concerned.

This is none too much, but enough to show that the strophic collection, 1.1-50, is, on the whole, in the same relation to the rest of the collection as is book VIII. Like book VIII the hymns 1.1-50 exhibit a few cases of superiority to the rest of the collection. As stated above, 1.24.10 is distinctly superior to 3.54.18, which sinks 1.24.10^c into a parenthesis. In 1.26.4^c the reading, sīdantu manuṣo yathā, seems to me the mother of the pāda, sīdanto vanuṣo yathā, in 9.64.29. The pāda, sumṛlikāḥ svavāḥ yātv arvāñ, is addressed better to Savitar in 1.35.10 than to the Aćvins' car in 1.118.1.

The ninth, or Pavamāna Soma book.—It is apart from my purpose to examine with any great degree of precision the proportions between primary and secondary uses of verses in each of the remaining books or other recognized subdivisions of the Sāṁhitā. The Pavamāna book does not lend itself well to such inquiries, because for the most part it repeats itself. I would merely remark that there are about 30 cases of repetitions which book IX shares with other books, of which 10 are with book VIII. In these correspondences book IX is regularly superior to book VIII: 9.2.9: 8.6.1;—9.14.3: 8.69.1;—9.24.2: 8.6.34; 13.8;—9.24.5: 8.92.25;—9.24.6: 8.13.19;—9.25.4: 8.15.13;—9.61.14: 8.69.11;—9.69.8: 8.93.3;—9.107.4: 8.86.6. This adds a little extra emphasis to the character which we have assigned to the eighth book (p. 642).

Quality of the repetitions in the family-books: The second mandala.—The family books are in a perfect tangle: not one of them is there that has not lines in both superior and inferior connexion. Thus, as regards the second book, 2.3.11 shows the pāda, anuśvadham a vaha mādayasva, without the

¹ See above, p. 638.

object devān, which rightly and originally precedes the same pāda in 3.6.9. On the other hand my discussion shows that the Āditya stanza, 2.27.9, is the the original source of the pāda, tri rocāna divyā dhārayanta, and that the same pāda owes its presence in the Indra stanza, 5.29.1, to a *tour de force*. Book II shows furthermore inferiority in 2.1.13: 1.94.3; but superiority in 2.5.4: 8.13.6;—2.15.2: 1.103.2;—2.22.4: 1.105.16;—2.23.8: 6.61.3.

The third mandala.—In this book 3.2.10 is inferior to 5.4.3 and 6.1.8;—3.5.5: 4.5.8;—3.17.5: 5.3.5;—3.48.4: 7.101.3;—3.52.3 (62.8): 4.32.16. On the other hand 3.1.21; 59.4 are superior to 6.47.13;—3.2.5: 10.140.6;—3.2.8: 10.150.4;—3.4.6: 1.43.3;—3.4.11 = 7.2.11: 10.15.10;—3.6.9: 2.3.11;—3.9.1: 1.40.4;—3.19.2: 4.6.3;—3.31.8: 10.111.5;—3.34.8: 1.79.8;—3.40.6: 1.10.7;—3.52.1: 8.91.2;—3.53.7: 7.103.10;—3.55.21: 1.73.3;—3.56.7: 1.71.9;—3.62.9: 10.187.4;—3.60.3: 10.94.2;—3.62.9: 10.187.4;—3.62.16: 7.103.10. Note that the third book exhibits its superiority mostly over the extra-family books.

The fourth mandala.—The fourth book is conspicuous for the rather large number of its inferior repetitions. As an example, the glaring paradox, viṣā çukrami duduhe prēnir udhah, 4.3.10, is certainly patterned after sakṛe chukrami duduhe prēnir udhah, in 6.66.1. The following additional cases show the book in the same relation to its compeers: 4.4.13: 1.147.3;—4.6.3: 3.19.2;—4.12.3: 7.16.12;—4.37.7: 5.10.6;—4.45.2: 7.60.4;—4.54.6: 1.107.2; 10.66.3;—4.55.1: 7.62.4. On the other hand 4.17.5 is superior to 1.177.1;—4.18.7 or 4.19.8 are conspicuously the source of the truncated pada 1.80.10^d;—4.24.3 is superior to 1.72.5;—4.32.16 to 3.52.3; 62.8;—4.36.1 to the mythic *tour de force* 1.152.5;—4.37.5 to the punning tangle 8.93.34;—4.41.7 to 9.66.18;—4.45.2 to 7.60.4;—4.46.3 to 8.1.24;—4.47.2 to 8.32.23;—and 4.52.2 to 1.30.21. Again we note that book IV exhibits its superiority mostly over the extra-family books.

The fifth mandala.—In the fifth book 5.29.1 is inferior to 2.27.9. Very strikingly 5.56.6 betrays itself by various tests as inferior to both 1.14.12 and 1.134.3; and 5.86.6 is, less certainly, patterned after 8.12.4. On the other hand the book contains many repetitions that place it in a position of vantage as regards the other family books: 5.3.5: 3.17.5;—5.9.4: 6.2.9;—5.10.6: 4.37.7;—5.15.4: 7.84.1;—5.35.2: 6.46.7;—5.46.8: 7.34.22;—5.51.5: 7.90.1;—5.52.4: 6.16.22;—5.80.6: 6.50.8;—5.82.3: 7.66.4;—5.87.5: 7.56.11. The fifth book contains also many repetitions that betray its superiority over the extra-family books; see 5.2.8: 10.32.6;—5.2.11 and 5.29.15: 1.130.6;—5.28.6: 8.71.12;—5.35.1: 8.53(Väl. 5).7;—5.43.10: 10.35.13;—5.51.3: 8.38.7;—5.51.8: 1.44.14;—5.55.9: 10.78.8;—5.67.4: 8.18.5;—5.87.2: 8.20.14.

The sixth mandala.—The sixth book, rather in contrast with the preceding, exhibits quite a number of inferior repetitions. Thus 6.2.9: 5.9.4;—6.16.22: 5.52.4;—6.46.7: 5.35.2;—6.47.12: 10.131.6;—6.52.12: 8.44.9. The superiority of the book is, for the most part, in relation to the extra-family books. Thus 6.16.44: 1.14.6;—6.19.8: 10.47.4;—6.25.9: 10.89.17;—6.45.30: 8.5.18;—

6.45.32 : 10.62.8 ;—6.45.33 : 8.94.3 ;—6.47.12, 13 : 10.131.6, 7 ;—6.59.7 : 8.75.12 ;—6.60.14 : 8.73.14 ;—6.66.1 : 4.3.10 ;—6.72.2 : 10.62.3.

The seventh mandala.—The seventh book also has a surprising number of inferior repetitions. When it asserts its superiority it does so rather over the extra-family books. Thus 7.24.4^a seems composite and secondary to 8.8.1^a, 18^a; 87.3^a. Also the following repetitions show book VII in an unfavourable light : 7.34.22 : 5.46.8 ;—7.56.11 : 5.85.5 ;—7.58.6 : 6.47.13 ;—7.60.4 : 4.45.2 ;—7.65.4 : 3.62.16 ;—7.66.4 : 5.82.3 ;—7.66.6 : 8.12.4 ;—7.84.1 : 5.15.4 ;—7.90.1 : 5.51.5 ;—7.92.5 : 1.135.3 ;—7.101.3 : 3.48.4 ;—7.103.10 : 3.53.7. On the other hand repetitions of book VII are superior in the following cases, mostly in relation to the extra-family books : 7.1.13 : 1.36.15 ;—7.2.6 : 1.186.4 ;—7.10.5 : 1.70.5 ;—7.15.2 : 9.101.9, and 1.12.6 ; 8.102.1 ;—7.15.8 : 8.19.7 ;—7.16.12 : 4.12.3 ;—7.32.11 : 10.103.4 ;—7.32.23 : 1.81.5 ;—7.35.14 : 10.53.5 ;—7.35.15 : 10.65.14 ;—7.37.5 : 8.97.15 ;—7.44.1 : 10.36.1 ;—7.46.4 : 1.104.8 ;—7.60.4 : 1.186.2 ;—7.61.1 : 1.108.1 ;—7.62.4 : 4.55.1 ;—7.62.5 : 1.22.6 ;—7.65.1 : 1.27.7 ;—7.71.5 : 1.117.9 ;—7.78.3 : 1.191.5 ;—7.86.1 : 9.101.15 ;—7.91.4 : 1.33.12 ;—7.93.7 : 1.179.5.

Conclusions as to the family books as a whole.—Neither does the mass of repetitions as a whole, which permeate the family books, become so unbalancing at any point, as to arouse the suspicion that some particular book, or part of a book, is of peculiarly late date. The sound conclusion that may be drawn from repetitions in the family books, in their every aspect, is simply this, that all these books depend upon a long antecedent activity, and that they represent the mixed final precipitate of a later time, and to some extent also, the eclectic choice of a comparatively late redaction, but that they are, on the whole, earlier than the non-family books.

On the relations of the third and seventh mandalas.—There comes to mind in this connexion the traditional hostility of the Viçvāmitras, the reputed authors of the third book, and the Vasishthas, the reputed authors of the seventh book.¹ This centres about the so-called *vasiṣṭhadvesiṇyāḥ* (sc. ṛcāḥ), RV.3.53.21–23, which are supposed to contain a curse of the Viçvāmitras against the Vasishthas; see Brhadd. 4.117; Ṣadguruçīya to Kātyāyana's Sarvānukramanī (ed. Macdonell), p. 108; RVidh. 2.4.2; Durga to Nirukta 4.14; Sāyanā to RV. 3.53.21. As early as TS. 3.1.7.3 ; 5.4.11.3 Viçvāmitra and Vasishtha are opposing parties in a vihava, or conflicting call upon the gods.² Roth, *ibid.*, p. 141, and Geldner, *l.c.*, regard the traditional hostility of the two Rṣi clans as old. But the hymns do not express it. At least it is strange that their two Āpri-hymns, 3.4 and 7.2, share no less than four stanzas word for word. We

¹ See Roth, *Zur Litteratur und Geschichte des Weda*, p. 108 ff.; Weber, *Ind. Stud.* i. 120; Muir, *Original Sanskrit Texts*, vol. i, pp. 343 ff., 371 ff.; Max Müller RV². vol. ii, p. 23; SBE. xxxii, p. xlvi, note b; Geldner, *Ved. Stud.* ii. 158 ff.; D. R. Bhandarkar, *Indian Antiquary*, xl. 8 ff.

² See the author in *Johns Hopkins University Circulars*, 1906, No. 10, p. 1054.

should expect diversity there if anywhere.¹ Of course the two books share quite a number of other lines: 3.6.2^a: 7.13.2^b;—3.6.6^d: 7.13.2^b;—3.10.3^b: 7.14.1^a;—3.11.4^c: 7.16.12^b;—3.16.2^a: 7.18.25^a;—3.35.1^b: 7.23.4^c;—3.41.7^a: 7.31.4^a;—3.48.4^b: 7.101.3^b;—3.50.2^d: 7.29.1^c;—3.53.7^d: 7.103.10^d;—3.56.3^d: 7.101.6^a;—3.62.16^{ab}: 7.65.4^{ab};—3.62.18^a: 7.96.3^c;—and 3.62.18^c: 7.66.19^c.

These parallels do not make the smallest impression of historical difference. All we can see is a collection ascribed to a shadowy *Vasiṣṭha* and his family (book VII) in an advanced stage of assimilation to another collection, ascribed to a somewhat less shadowy *Viṣvāmitra* and his family (book III). There is no difference between the relation of these two books and the relations of any other two family books. The supposititious tradition of hostility between the two is probably founded on the notion of the rivalry of the two as *Purohitas* of King *Sudās*.² This is likely to have induced later *Vasiṣṭhas* to insinuate that *Viṣvāmitra* was no Brahman, but a *Kṣatriya*; a claim, to be sure, which is not on all fours with RV. 3.53.9, where *Viṣvāmitra* is designated as *mahān ṣeṣṭa devajātah*.

The remaining groups of the first mandala (hymns 51-191).—There are left to consider the first book from hymn 50 onwards, and the tenth book. The former, as is known, consists of nine minor groups of hymns, each of which shows a steady though by no means excessive flow of repetitions. Their quantity tells nothing about the relative date of these minor collections, nor is their quality by any means one-sided. Yet, as the whole, the repetitions of 1.51-191 seem such as to favour the view that this mass of hymns is to a considerable extent of later origin and redaction. This is true, in a noteworthy degree, of the groups of *Parācara Çāktya*, 1.65-73; *Gotama Rāhugāna*, 1.74-93; and *Parucchepa Dāivodāsi*, 1.127-139. Even in these there appear, however, some cases that point in the opposite direction. The repetitions in these nine groups appear under the following aspects:

The group of *Savya Āṅgirasa*, 1.51-57, contains rather strikingly, a *jagatī* stanza, 1.56.2, one of whose pādas, *samudrain na saincarane sanīṣayavah*, is imbedded in the *trīṣṭubh* stanza 4.55.6, and is therefore suspicious in the latter connexion.

The group of *Nodhas Gāutama*, 1.58-64, shows one or two inferior pādas: 1.59.5: 7.98.3; and 1.59.3: 1.91.4, where the inferiority of 1.59.3 is quite characteristic. On the other hand 1.60.4 is superior to 1.72.1; and, very obviously 1.62.3 is primary in relation to 10.68.11.

The group of *Parācara Çāktya*, 1.65-73 (in Aufrecht's judgement,³ 'rubbish'), contains, indeed, a number of inferior repetitions: 1.70.5^a is probably a direct loan from 7.10.5; and still more probably 1.71.9^c is a reminiscence of 3.56.7^b.

¹ See Bloomfield, *Religion of the Veda*, p. 72.

² Cf. Hillebrandt, *Ved. Myth.* i. 110.

³ Preface to the second edition of the RV., p. vii. Max Müller, *SBE*. xxxii, p. xlvi, note b, remarks that not a single verse of them occurs in any of the other Vedas.

The pāda 1.72.5^c, *ririkvānsah tanvah kṛṇvata svāḥ*, is a curious 'verbalhornung' of 4.24.3^b, *ririkvānsah tanvah kṛṇvata trām*; and the stanza 1.73.3 is an imitation of 3.55.21. Also 1.72.3 is inferior to 1.60.4. On the other hand, though less stringently, 1.71.4 seems superior to 1.148.1, and very certainly 1.73.2 is superior to 9.97.48, although the pāda in question, *devo no yaḥ savitā satyamanmā*, may be an older formula, original in neither connexion.

The group of Gotama Rahugana, 1.74–98, has attached to it a traditional name which is kept rather vividly alive in later Vedic times.¹ Repetition in this group points to some sort of modernity: 1.78.1 is inferior to 4.32.9;—1.79.8: 3.34.8 (cf. 9.63.11);—1.81.5: 7.32.23 (cf. 1.102.8);—1.81.9: 5.6.6;—1.84.7: 1.7.8;—1.85.9: 1.56.5;—1.92.11, 12: 1.124.2;—and 1.92.13: 4.55.9 and 9.74.5. On the other hand the group contains some repetitions that mark superiority over books VIII and X, to wit: 1.76.4: 10.2.2;—1.82.2: 8.25.24;—1.91.4: 1.59.3;—1.91.8: 10.25.7;—1.91.13: 8.92.12;—and 1.92.16: 8.35.22. Note that this group has no indications of superiority to any of the family books.

The group of Kutsa Āṅgirasa, 1.94–115, falls into line with the general aspect of these small collections: it contains a noteworthy number of inferior repetitions. The pāda 1.103.2^a seems a direct loan from 2.15.2, where it appears in a well-knit connexion. The Indra pāda 1.104.8^a seems epigonal to the Rudra pāda 7.46.4^a; and 1.105.16 is inferior to 2.22.4. Perhaps most convincingly, 1.108.1 is secondary to 7.61.1. I believe also that the stanza 1.105.8 is a contracted form of 10.33.2, 3. As against this, 1.96.8 is decidedly better than 1.15.7;—1.96.6 furnishes one of its pādas to the rubbishy conglomerate, 10.139.3;—and 1.107.2 seems superior to 4.54.6.

The group of Kaksīvat Dāirghatamasa, 1.116–126, contains few and rather dubious indications as to priority: 1.122.6 is probably posterior to 7.62.5; and 1.118.1 to 1.35.10. On the other hand 1.124.2 is demonstrably part source of 1.92.11, 12; and in the same beautiful Usas hymn, 1.124 pāda 7^c, *jāyeva patya ucati suvāsāḥ*, appears in its primary application, to be repeated in various applied secondary connexions in 10.71.4; 10.91.3; and 4.3.2.

The group of Parucchēpa Dāivodasi, 1.127–139. I have always been of one mind with reference to the relative date of the hymns of this group, the *locus classicus* of the complicated *atyāṣṭi* metre.² They are certainly very late. Thus the very first repeated pāda in this group, *viprebhīḥ çukra manmabhīḥ*, 1.127.2^c, is evidently wrenched from another connexion, 8.60.3^d, and given a meaning which originally did not belong to it. The distich, *çusmīntamo hi te mado dyumnīntamo uta kratuh*, applied to Agni in 1.127.9^{de}, is primarily an Indra motif, as in 1.175.5^{ab}. And so 1.128.2 is composite and secondary in relation to 6.14.2 and 5.1.7;—1.130.6 is secondary to 5.2.11: 29.15;—1.134.6 to 4.47.2; 5.51.6;—1.135.2 to 8.82.5;—1.135.6 to 9.62.1; 67.7;—and 1.137.1 to 9.64.28.

¹ Cf. RV. 1.78.5; and the well-known legend CB. 1.4.1.10.

² Cf. Ludwig, *Der Rig-Veda*, iii. 114.

For all that, the Parucchēpa hymns occasionally appear in a better light than either the tenth book or the eighth book. Thus 1.129.9: 10.93.11; and 1.134.6: 8.6.19. And in an instance or two Parucchēpa is in better form than the family books: 1.135.3: 7.92.5;—1.135.7: 4.49.3;—and possibly 1.134.2: 3.13.2.

The group of Dirghatamas Āucathya, 1.140–164, is very non-committal, especially as regards its correspondences with the family books. Conspicuously 1.152.5 is an overdone version of 4.36.1. On the other hand the stanza 1.147.3 = 4.4.3 must have been composed in the sphere of Dirghatamas, because it mentions Māmateya, a metronymic of Dirghatamas. As regards the extra-family books, 1.144.7 is superior to both 8.74.7 and 10.64.11;—1.152.1 to 1.2.8 (less certainly);—and 1.155.4 to 8.63.9. But 1.148.1 seems inferior to 1.71.4;—and 1.149.1 to 10.93.1.

The group of Agastya Māitrāvaruṇi, 1.165–191. In this, the last group, the pādas 1.176.1^{bc} are inferior respectively to 9.2.1^c and 1.10.8^b; so also 1.176.5 to 1.4.8. Other cases of inferiority are: 1.177.1: 4.17.5;—1.177.3: 7.24.2;—1.179.5: 7.93.7;—1.186.2: 7.60.4;—1.186.4: 7.2.6;—and 1.191.5: 7.78.3. On the other hand 1.175.5 is superior to 1.127.9;—1.183.5: 8.83.1;—and 1.186.3: 8.84.1.

The tenth mandala.—The appraisal of the relative value and date of the repetitions in the tenth book is somewhat more certain than in the case of 1.50–191. As a collection, or redactorial product, the book is an aftermath, later than the rest of the Saṁhitā.¹ Antecedently the most reasonable view of such a collection is that it is made up largely of really later compositions. It is equally probable that so large a collection—it contains 191 hymns, exactly the total of the minor collections of the first book—should contain some ancient materials, which either eluded the earlier collectors, or were alien to the literary or ritualistic purposes of the remaining collections. For instance, there is really no prejudice against 10.14–18, because they contain funeral stanzas, a theme which is foreign to the other books. The mere fact that they appear in an appendix does not tell whether they were composed late or early. As a matter of fact this little Yama-Saṁhitā shows few repetitions, and 10.14.14 is pretty certainly prior to 1.15.9; and 10.15.14 to 1.108.12. It is similarly imaginable that some of the popular (Atharvanic), or epic, or theosophic hymns of book X come from an early time.

The tenth book is not excessive in the quantity of its repetitions, if we bear in mind its very large size. Perhaps the most notable quantity is in the Vimada hymns which have seven repeated pādas, to which they add their various refrains; see above, p. 536. I have taken this as a good sign of lateness. But the book as a whole contains so large a number of repetitions inferior in quality, as to leave no room for doubt that its hymns, in the main, were composed at a later time; conversely, its exhibit of superior repetitions is comparatively small. It

¹ Cf. especially Oldenberg, *Prolegomena*, pp. 265 ff.

is not going too far to say that the repetitions of the tenth book amply justify the universal conviction that the great majority of these hymns were not only gathered at a later time, but also composed at a later time. The tenth book, on the one hand, is pivotal in these questions. On the other hand, the relative valuation of its repeated *pādas* is not likely to be entirely free from subjective elements. Therefore I would recommend the reader to test for himself and check off the following list of repetitions, all of which seem to me to show the inferiority of this book ; on most of them opinion cannot but be unanimous :

10.10.2 : 1.76.4 (less certain)	10.83.7 : 8.100.2
10.11.8 : 4.56.2 ; 7.75.7	10.88.2 : 4.3.11
10.15.10 : 3.4.11 = 7.2.11	10.89.17 : 1.4.3 ; 6.25.9
10.21.1 : 3.9.8 ; 5.20.3, &c.	10.93.11 : 1.129.9
10.25.7 : 1.91.8	10.94.2 : 3.60.3
10.28.7 : 4.17.3	10.103.4 : 7.32.11
10.22.6 : 5.2.8	10.104.6 : 7.11.1
10.34.8 and 10.139.3 (both inferior)	10.110.4 : 1.124.5
10.35.13 : 5.43.10	10.111.5 : 3.31.8
10.36.1 : 7.44.1	10.111.9 : 4.17.1
10.40.13 : 8.87.2 (less certain)	10.119.13 : 3.9.6, &c.
10.45.11 : 4.1.15 ; 16.6	10.126.1 : 2.23.5
10.47.4 : 6.19.8	10.126.7 : 8.18.3
10.53.5 : 7.35.14	10.131.3 : 4.17.16
10.62.3 : 6.72.2	10.133.6 : 9.61.4 ; 65.9
10.62.8 : 6.45.32	10.139.3 : 1.96.6
10.63.13 : 8.27.16	10.140.6 : 1.45.7
10.64.11 : 1.144.7	10.141.3 : 8.11.6
10.65.7 : 1.44.14 ; 7.66.10	10.141.7 : 1.14.3
10.65.14 : 7.35.15	10.153.3 : 8.14.7
10.65.15 = 10.66.15 : 7.35.15	10.154.4 : 1.179.2
10.66.13 : 1.124.3 ; 5.80.4	10.175.2 : 8.18.10
10.68.11 : 1.62.3	10.183.1 : 4.36.9
10.69.7 : 1.100.12	10.187.4 : 3.62.9

The tenth book shows very few, and, on the whole, much less certain cases of superior repetitions. I have pointed out above that the two funeral stanzas 10.14.14 and 10.15.14 seem to me to be respectively superior to 1.15.9 and 1.108.12. Similarly 10.9.6 antedates 1.23.10. Other good cases are 10.22.2 : 1.25.15 ;—10.23.7 : 7.22.9 ;—10.33.2, 3 : 1.105.8 ;—and 10.6.7 : 8.96.21. Less certain are the following: 10.45.12 : 9.68.10 ;—10.61.10 : 2.1.2 ;—10.93.1 : 6.68.4 ;—10.93.6 : 1.149.1 ;—and 10.131.6 : 6.47.12. It is observable that the superiority of book X is frequently over book I, and that the family books play almost no rôle in these confrontations.

PART THE THIRD

LISTS AND INDEXES

1. REPEATED CADENCES OF RIG-VEDA LINES ALPHABETIZED REVERSELY

This list of repeated cadences of Rig-Veda verses is of course arranged according to the usual direct order of the letters of the Sanskrit alphabet, but the alphabetization is based on the sequence of the letters of each line taking these letters in a reversed order, that is, from the end of each line backwards towards the beginning of each line. Thus the list begins with -ka ; it then gives the cadences in -ca, under which come -ā ca, -i ca, -m ca, -g ca ; then the cadences in -cha, under which come -m acha, -ty acha, -hy acha, v acha ; then the cadences in -tha ; in -ṇa ; in -ta ; and so on.

The interest and value of the list for the purposes of Vedic study appear abundantly in the course of this work. Incidentally the list reveals the extreme lack of variety of the finals of the Vedic vocables. Apart from k and ḫ and t̄, which occur sporadically as finals, these cadences all end either in vowel-sounds (a, ā, i, ī, u, ū, e, ēi, o, ū), or else in h (s) or m (ṁ) or n or t.

Taking the list of about 1675 repeated cadences as it stands, and not counting the repetitions, the approximate number of occurrences of each final is as follows :

1. Vowel-sounds, 575.

In particular,	a, 157	i, 68	u, 37
	ā, 96	ī, 19	ū, 4
	e, 177	o, 4	
	āi, 7	āu, 5	

2. Visarga, 652.

3. Other consonants, 448. In particular,

Sporadic :	k, 7	ñ, 2	t̄, 1
Final t, 79			
Final n, 81			
Final m, 278			

The frequent finals in the order of frequency are :

Visarga, 652	Final ā, 96
Final m, 278	Final n, 81
Final e, 177	Final t, 79
Final a, 157	Final i, 68

CADENCES ENDING IN VOWEL-SOUNDS

ka

vajra sāyaka 10.83.1 ; 84.6
 tanvā tanā ca 6.49.13 ; 7.104.10, 11
 ḡavasā vardhayanti ca 5.11.5 ; 10.120.9
 pitaramātāramātā ca 1.163.13 ; 10.88.15
 ksām̄ apaç ca 2.50.7 ; 6.22.8
 sātim̄ acha 4.19.5 ; 9.97.25
 yant̄ acha 1.71.3 ; 5.47.6
 yāh̄ acha 2.18.7 ; 7.90.1
 gant̄ acha 1.186.6 ; 7.18.4
 uçato yaviṣṭha 10.1.7 ; 2.1
 jaritāramātāramātā 1.189.4 ; 5.3.11 ; 10.80.7
 kṛṇavāḥ cāviṣṭha 5.29.13 ; 6.35.3
 sute rana 5.51.8-10 ; 8.13.9
 abhavo vicakṣaṇa 3.3.10 ; 9.86.23
 kāmam̄ a pṛṇa 1.169.5 ; 57.5 ; 8.64.6
 para enāvareṇa 1.164.17, 18, 43
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 47.2 ; 10.63.7
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 atke avyata 9.101.14 ; 107.13
 vācam̄ akrata 7.103.8 ; 10.34.5 ; 66.14 ; 71.2 ;
 94.14
 maruto yam̄ avata 1.64.13 ; 166.8
 devā akṛṇvata 1.36.5 ; 3.11.4 ; 7.16.12
 mahimānām̄ aghata 1.85.2 ; 8.59.(Vāl. 11).2
 camasān̄ apīcāta 1.169.9 ; 3.60.2
 arkā anūṣata 5.5.4 ; 8.63.5
 vāñīr̄ anūṣata 1.7.1 ; 8.9.19 ; 9.104.4
 mahiṣī aheṣata 9.73.2 ; 80.25
 sargā asṛkṣata 9.64.7 ; 66.10
 kāmā ayañṣata 10.40.12 ; 64.2
 tanvām̄ sujāta 7.8.5 ; 10.7.6
 tvā puruṣṭata 6.56.4 ; 8.6.45 ; 32.10
 agna īhūta 5.11.3 ; 28.5 ; 7.15.7
 varuṇo juṣanta 2.27.2 ; 7.64.1
 maruto juṣanta 5.41.2 ; 7.58.6
 vasavo juṣanta 7.11.4 ; 35.14 ; 56.20
 aṅgiraso juṣanta 7.42.1 ; 52.3
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 yathāsatha 5.61.4 ; 10.103.13
 ojasā vavakṣiṭha 2.22.3 ; 8.12.4
 varīvaç cakartha 1.59.5 ; 7.98.3 ; 10.116.3
 asya veda 1.164.18, 32 ; 4.23.3 ; 10.73.10 ; 111.3
 ko vi veda 1.185.1 ; 10.12.5

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 7.104.16
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 7.51.1
 javasā nūtanena 1.118.11 ; 5.78.4
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 9.96.16
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 8.42.3 ; 10.113.10

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anu joṣam 5.33.2; 6.66.4

rodasi antarikṣam 1.73.8; 5.85.3; 10.139.2

rajo antarikṣam 6.61.11; 10.66.11

urv antarikṣam 1.91.22; 3.54.19; 5.1.11;
6.47.4; 7.98.3; 9.81.5; 10.124.6

adhvavaras pracetasam 1.6.12; 10.140.5

vajram āyasam 1.52.8; 81.4; 10.113.5

vīryāhā dīdīvālīsam 2.35.14; 6.1.3; 10.88.14

apo vavṛyānsam 2.14.2; 6.20.2

somino gr̥ham 1.22.4; 49.1

dāçuso gr̥ham 1.110.2; 7.74.4; 8.5.5; 22.3;
85.6

gām

usasaiñ sūryāñ gām 7.44.3; 10.67.5
pipyathur gām 1.116.22; 6.62.7

pitr jām 9.89.2; 10.3.2

janima mānuṣāñam 6.18.7; 7.62.1

havyā mānuṣāñam 1.128.7; 5.7.3

pati rayīñam 1.68.7; 9.101.6

rayipati rayīñam 1.60.4; 72.1; 2.9.4; 9.97.24

sadanañ rayīñam 1.96.7; 6.7.2; AV. 7.40.2;
11.1.34

iṣāñ rayīñam 1.181.1; 6.60.13

sthātar rayīñam 8.24.17; 33.12; 46.1

asi mānuṣīñam 1.59.5; 3.34.2

gr̥natām ṣīñam 6.44.13; 10.89.16

çūra nrñam 7.32.11; 8.66.5

apasi svasñam 3.1.3, 11

eha gachatām 1.21.4; 22.1

asunitim etām 10.15.14; 16.2

vṛṣṇā juṣethām 1.93.7; 7.70.7 ff.

indra panthām 6.17.12; 47.20

nām

prayujo janāñam 10.33.1; 96.12

atithīm janāñam 6.7.1; 10.1.5

sanaye dhanāñam 1.31.8; 124.7; 4.20.3;
6.26.8; 9.96.20; 10.30.11

devāñam uta martyāñam 4.12.5; 9.97.24;
10.88.15; AV. 4.14.5, et al.; Kāuç. 106.7

vṛṣabha carṣāñam 3.6.5; 8.96.18; 10.180.3
vṛṣabham carṣāñam 3.62.6; 6.1.8; 18.1;
8.96.4; TA. 3.15.2

jagataç carṣāñam 6.30.5; 7.27.3; MS.
4.14.13; 236.5

havyo matīñam 3.5.3; 49.3

achoktibhir matīñam 1.61.3; 184.2

pañca kṣīñam 1.7.9; 5.35.2

vṛṣabha kṣīñam 1.177.3; 6.32.4

garbham oṣadhiñam 7.101.1; 102.2

padavīh kavināñam 3.5.1; 9.96.6, 18

kavitamāñam kavināñam 5.42.3; 6.18.14

vasupatē vasūñam 1.170.5; 3.30.19; 10.47.1

dāvane vasūñam 2.11.1; 9.93.4

īçē vasūñam 1.127.7; 7.75.5

vasupatiñam vasūñam 3.36.9; 5.4.1

nāma gonām 5.3.3; 9.87.3

çūra gonām 8.78.1; 10.47.1

kṣaye maghonām 5.64.4, 5

agre ahnām 5.1.4, 5; 80.2; 10.110.4

sudinatve ahnām 3.8.5; 23.4; 7.88.4; 10.70.1

abhipitve ahnām 1.126.3; 4.34.5; 35.6

ketum ahnām 3.34.4; 7.5.5

prthivīñam dyām utemām 3.32.8; 34.8; 10.88.3.9;
121.1

yām

vimadāya jāyām 1.116.1; 117.20

prāvṛṣy āgatāyām 7.103.3, 9

sāñbhṛtam usriyāyām 3.30.14; 39.6

prthivīñam uta dyām 1.154.4; 3.30.11; 59.1;
5.62.3; 85.4; 6.47.29; 51.8; 9.97.13;
10.81.6; 89.4

iva dyām 1.127.2; 173.6
 naksati dyām 4.43.5; 10.3.5
 harivo haribhyām 3.30.2; 10.104.6
 yat pṛthivyām 1.108.11; 4.5.11
 amṛtātvam açyām 5.4.10; 10.62.1
 ayaso na dhārām 6.3.5; 47.10
 kṛṇvata trām 1.100.7; 4.24.3

vām

açvinā vām 1.120.1, 6
 mahinā vām 1.180.5; 6.59.2
 sutesu vām 6.59.1, 4; 8.59(Vāl.11).1
 vartate vām 4.43.5; 5.62.4; 77.3
 huve vām 6.60.13; 10.61.4
 ratho vām 1.108.1; 116.18; 18.3
 kṛtaṁ vām 1.117.8; 8.57(Vāl.9).3
 viçpatiṁ viçām 3.13.5; 10.92.1
 eka eṣām 1.164.44; 7.103.6
 agna eṣām 5.10.3; 16.4
 iça eṣām 1.165.10; 6.51.8
 jānam eṣām 1.37.9; 5.53.1
 nūnam eṣām 5.56.5; 61.14; 8.18.1
 dadhiṣe svarṣām 5.45.11; 10.8.6

im

jagatas tasthusas patim 1.89.5; 7.66.15
 çavasas patim 3.4.5; 6.44.4
 hṛdā matim 1.105.15; 10.119.5
 abhi devavitim 9.89.7; 97.21

varuṇām mitram agnim 4.39.4; 6.50.1
 amṛtasya nābhīm 2.40.1; 3.17.4; 5.47.2
 madhva ūrmim 3.47.1; 6.41.2
 madhumantam ūrmim 4.57.2; 10.30.7, 8
 gātum ūrmim 1.95.10; 7.47.4
 manyase rayim 5.20.1; 10.21.4
 sahasriṇām rayim 9.13.5; 98.4
 sānasim rayim 1.8.1; 10.140.5
 parvataṁ girim 5.56.4; 8.64.5
 sahasrasām ḥsim 1.10.11; 9.54.1
 indra sānasim 8.21.2; 10.63.14
 prtañāsu sāsahim 8.61.12; 70.4
 pṛtsu sāsahim 8.15.4; 61.3

im

uṣasām vibhātīm 3.61.5; 7.78.4
 viçvataḥ sīm 1.33.9; 100.14; 116.20; 122.6;
 5.47.2

um

uta kratum 1.80.15; 8.7.24; 15.7; 23.8;
 9.4.3; 10.25.1
 anu kratum 8.63.5; 10.11.3
 mahām urum 1.57.6; 2.22.1; 8.65.3
 açyām paçum 5.61.5; 8.34.16; 10.48.4
 abhi mātarā (9.86.36, mātarah) çīcum 1.140.3;
 9.86.36
 divah çīcum 4.15.6; 9.1.9
 dugdham añçum 5.36.1; 7.98.1

2. LIST OF LINES REPEATED IN ONE AND THE SAME HYMN

WHEN verses are repeated in contiguous or nearly contiguous stanzas of the same hymn these repetitions encroach upon the domain of concatenation. This latter kind of repetition does not in general figure here, because it is outside of the proper limits of our theme. Sufficient reference to it is made above, on pages 5 ff. Some of the repeated lines below are clearly catenary ; others, less obviously, may be the same. Thus 1.101.8^d, 9^b, or 9.67.31^{ab}, 32^{ab}, and others. It is not easy to draw the line.

In a few cases the present repetitions approach refrains in character. Thus 8.8.8^d, 15^b, 19^d, *grbhīr vatsō avīrvṛdhat*, if it occurred at the end of successive stanzas would be counted a refrain. The same impression, rather than that of concatenation, is produced by 1.191.5^c, 6^c, *adṛṣṭā viṣvadṛṣṭāḥ*.

In two cases, 8.97.7^a, 7^d and 8.97.8^a, 8^d, we have the suggestion of a type of repetition which occurs in a completed fashion when the refrain appears first at the beginning of the first stanza and again at its end, and then continues to reappear at the end of each stanza of the remainder of the hymn ; see the introduction to the next list (3).

The lines repeated in the same hymn now follow :

1.12.3 ^a , 10 ^b (<i>et al.</i>), <i>agne devāñ ihā vaha</i>	1.164.30 ^d , 38 ^b , <i>amartyenā sayoniḥ</i>
1.13.3 ^b , 7 ^b , <i>asmin yajñā upa hvaye</i>	1.164.43 ^d , 50 ^b , <i>tāni dharmāṇi prathamāṇi</i>
1.36.2 ^c , 6 ^c , <i>sa tvām no adya sumanā ihāvitā</i> (6 ^c , <i>atāparama</i>)	āsan
1.37.1 ^a , 5 ^b , <i>kṛiḷām vahā ḡardho</i> (5 ^b , <i>kṛiḷām yac</i> <i>chardho</i>) <i>mārūtam</i>	1.191.1 ^c , 4 ^d , <i>ny adṛṣṭā alipsata</i>
1.47.3 ^b , 5 ^d (<i>et al.</i>), <i>pātām somam ḡtāvṛdhaḥ</i>	1.191.5 ^c , 6 ^b , <i>adṛṣṭā viṣvadṛṣṭāḥ</i>
1.47.3 ^c , 6 ^a , <i>athādyā</i> (6 ^a , <i>sudāse</i>) <i>dasrā vasu</i> <i>bibhratā rathe</i>	3.21.1 ^c , 4 ^b , <i>stokānām</i> (4 ^b , <i>stokāśo</i>) <i>agne medasō</i> <i>ghṛtasya</i>
1.52.5 ^a , 14 ^b , <i>abhi</i> (14 ^b , <i>nota</i>) <i>svavṛṣṭim made</i> <i>asya yudhyataḥ</i>	3.28.1 ^c , 6 ^b , <i>purolācaṇi jātavedaḥ</i>
1.101.8 ^d , 9 ^b , <i>tvayā havič cakrīmā satyarādhah</i> (9 ^b , <i>brahmavāhah</i>)	3.53.5 ^c , 6 ^c , <i>yatrā rathasya brhato nidhānam</i>
1.122.3 ^d , 14 ^b , <i>tan no viyve varivasyantu devāḥ</i>	4.15.7 ^b , 9 ^b , <i>kumārah sāhadevyāḥ</i> ; 4.15.8 ^b , <i>kumārāt sāhadevyāt</i>
1.135.3 ^c , 4 ^b , <i>vāyo havyāni vītaye</i>	4.45.2 ^d , 6 ^b , <i>svar na cukraṇi tanvanta ā rajāḥ</i>
1.135.3 ^f , 6 ^b , <i>adhvaryubhirbharamāṇāyaśata</i>	5.1.5 ^d , 6 ^a , <i>agnir hotā niśasādā</i> (6 ^a , <i>ny asidād</i>) <i>yajīyān</i>
1.137.1 ^c , 3 ^d , <i>asmatrā gantam upa nah</i>	5.1.2.2 ^d , 6 ^b , <i>ṛtām sa pāty</i> (2 ^d , <i>sapāmy</i>) <i>aruṣasya</i> <i>vṛṣṇah</i>
1.161.4 ^a , 13 ^a , <i>cakrīvānsa</i> (13 ^a , <i>suṣupvānsa</i>) <i>ṛbhavas tad apr̄chata</i>	5.40.5 ^b , 9 ^b , <i>tamasāvidhyad āsurah</i>
1.162.6 ^d , 12 ^d , <i>uto teṣām abhīgūrtir na invatu</i>	5.44.14 ^d , 15 ^d , <i>tavāham asmi sakhye nyokāḥ</i>
	5.79.3 ^b , 9 ^a , <i>vy uchā duhitar divāḥ</i>
	5.79.6 ^c , 7 ^c , <i>ye no rādhānsy ahrayā</i> (7 ^d , <i>açvya</i>)

6.15.6^d, 6^e, devo deveṣu vanate hi vāryam (6^e, no duvah) 8.92.14^c, 22^c, ṣa tvām indrāti ricyate

6.16.29^b, 36^b (*et al.*) jātavedo vicarsane 8.94.3^c, 9^c (*et al.*), marutāḥ somapītaye

6.50.4^b, 15^e, adyā (15^c, gnā) hutāso vasavo 8.97.7^c, 7^c, mā na indra parā vṛṇak

'dhṛṣṭāḥ 8.97.8^c, 8^c, asme indra sača sute

6.53.7^c, 7^c, ārayā (7^b, pañinām) hṛdayā kave 8.101.7^d, 10^b, prati havyāni vītaye

6.53.7^c, 8^c, ā rikha kikirā kṛṇu 9.4.5^b, 6^c, tava kratvā tāvotibhiḥ

6.69.4^d, 7^c, upa brahmāṇi ḥṛṇutām giro (7^d, 9.6.2^c, 3^c, abhi tyām madyām (3^c, pūrvyām)

havamī) me madam

6.71.1^a, 4^a (*et al.*), ud u ṣya devaḥ savitā 9.63.10^b, 17^c (*et al.*), gira (17^c, indum) indrāya

hiranyayā (4^a, damūnāḥ) matsaram

8.6.21^b, 43^c, kapvā ukthena vāvṛduhuḥ 9.67.31^{ab}, 32^{ab}, yaḥ pāvamānīr (32^{ab}, pāva-

8.7.8^c, 36^c, te bhānubhīr vi tashire mānīr yo) adhyety ṣibhiḥ saṁbhṛhaṇī

8.8.1^a, 18^c (*et al.*), ā no (18^c, vām) viçvābhīr rasam

ūtibhiḥ 9.96.6^d, 17^d, somaḥ pavitram aty eti re-

8.8.4^b, 8^c, putraḥ kaṇvasya vām iha (8^c, ṣiḥ) bhan

8.8.8^d, 15^b, 19^d, gṛbhir vatto avīvṛdhat 9.97.16^d, 19^b, adhi (19^b, pari) ṣṇunā dhanva

8.8.11^{ab}, 14^{cd}, atāḥ sahasranirṇijā rathenā sāno avye

yātām aṣvinā 9.97.42^b, 49^b, matsu (49^b, abhi) mitrāvaraṇā

8.9.3^c, 9^c (*et al.*), evet kāṇvasya bodhatam Dūyamānāḥ

8.40.10^b, 11^c, uto nu cid ya ojasā (11^c, ohatē) 9.100.2^d, 8^d, viçvāni dāçuṣo gr̥he

8.40.10^d, ṣuṇasayāñdāni bhedati: 8.10.11^d, 9.108.1^a, 15^c (*et al.*) pavasva madhumattā-

āñdā ṣuṇasaya bhedati mah

8.40.10^e, 11^e (*et al.*), jeṣat (11^e, ajāih) svarva-

tir apaḥ 10.10.13^d, 14^b, pari ṣvajāte libujeva vṛkṣam

8.43.18^b, 29^b, viçvāḥ suksitayah pṛthak

8.47.15^c, 17^c, trite (17^c, evā) duṣvapnyaṁ 10.61.10^a, 11^a, makṣū kanāyāḥ sakhyām navag-

sarvam vāḥ (11^a, navīyah)

8.67.1^c, 10^c, sumṛ̥līkāḥ (10^c, sumṛ̥līkām) abhi-

ṣtaye 10.72.2^c, 3^b, asataḥ sad ajāyata

8.87.2^{ab}, 4^{ab}, pībataṁ gharmaṁ madhumantam 10.86.16^d, 17^b, niṣeduṣo vijrmbhate

aṣvinā barhiḥ sīdataṁ narā (4^b, sumat) 10.87.4^c, 13^d, tābhīr (13^d, tayā) vīdhyā hṛdaye

yātudhānān

10.90.8^a, 9^a, tasmād yajñāt sarvahutaḥ

10.97.4^c, 8^d, ātmānām tava pūruṣa

10.97.19^d, 21^d, asyāi saṁ dhatta vīryam

10.119.2^b, 3^a, un mā pītā ayāṣṭa

10.173.3^b, 6^c, dhruvām dhruveṇā haviṣā

10.175.1^b, 4^b, devaḥ suvatu dharmaṇā

3. LIST OF REFRAIN-LINES

REGULAR refrain-lines occur at the end of two or more successive stanzas in the same hymn, or at the end of a number of stanzas in more or less contiguous hymns in the same book. There are also quite a number of obvious refrain-lines which betray their character in that they occur a fair number of times scatteringly throughout the collection, but every time at the end of stanzas. These are not included in the present List, because they are on their face not sufficiently differentiated from many other formulaic verses which are certainly not refrains.

Thus *br̥had vadema vidathe suvīrāḥ* is a regular refrain at the end of many verses of the second book (see 2.1.16^d ff.). This refrain does not differ in spirit from *suvīrāśo vidatham & vadema*, which occurs thrice scatteringly as the last verse of 1.117.25; 2.12.15; 8.48.14; or from *suvīryasya patayah syāma*, which occurs scatteringly four times at the end of stanzas (see under 4.51.10^d); or from *vayāṁ syāma patayo rayīnāṁ*, which occurs scatteringly five times at the end of stanzas (see under 4.50.6^d).

Similarly the type, *rayīm dhattām vasumantām çatagvinam*, 1.159.5^d ff. (q.v.), though somewhat varied in its several recurrences, occurs every time at the end of a stanza, and is distinctly in the nature of a refrain. Cf. also the type, *tasya vayāṁ sumatāu*, &c., under 3.1.21^{cd}, and many others. Thus the question as to the character and extent of refrain in the RV. is really an open one, to be determined by intrinsic as well as extrinsic consideration, and not marked off by hard and fast lines from other kinds of formulaic repetition.

On the other hand there is a second type of refrain, namely that of entire stanzas repeated at the end of hymns. These are considered and listed by themselves on pp. 493 ff.; they are, of course, to be treated in connexion with the present list.

In three cases we have a type of refrain in which a verse is repeated, first at the beginning and the end of a first stanza, and then continued at the end only of the remaining stanzas. This peculiar rhetoric appears in 1.97.1^a, 1^c–8^c, *apa nah̥ çoçucad agham*; in 8.93.31^a, 31^c–33^c, *upa no haribhiḥ sutam*; and in 9.58.1^a, 1^c–4^c, *tarat sa mandi dhāvati*. See also 8.97.7^a, 7^d and 8.97.8^a, 8^d, and the remark at the end of the introduction to the preceding List (2). This type, if it continues at all, is sporadic in Vedic literature, not destined to survive in spite of a certain rhetorical effectiveness.

The refrains of the hymn 8.35 constitute themselves the verse-lines of a continuous new hymn of the Rig-Veda, whose verses are plucked apart, padded, and made to serve as refrains of the existing hymn. See especially the sequence beginning with 8.35.4^b-6^b. Both the existing hymn and the refrain-hymn are Aćvin hymns, and each of the stanzas ends with the word aćvinā :

viçveha devāu savanāva gachatam,
iśam no volham aćvinā
somaṁ sutam mahiṣeva gachathah,
trir vartir yātam aćvinā
prajām ca dhattam dravīnam ca dhattam,
ūrjām no dhattam aćvinā
marutvāntā jaritur gachatho havam,
adityāir yātam aćvinā
hataṁ rakṣānsi sedhatam amīvāḥ,
somaṁ sunvato aćvinā

The refrain-lines now follow:

1.19.1 ^c -9 ^c , marudbhīr agna ā gahi	183.6 ^d ; 184.6 ^d ; 185.11 ^d ; 186.11 ^d ; 189.8 ^d ;
1.28.1 ^{cd} -4 ^{cd} , ulūkhalasutānām aved v indra	190.8 ^d , vidyāmeśām vṛjanām jirādānum
jalgulah	1.185.2 ^d -8 ^d , dyāvā rakṣatām prthivi no abhvāt
1.29.1 ^{ode} -7 ^{ode} , ā tu na indra caḥsaya goṣv	1.191.10 ^c -f, 11 ^c -f, socinu na maruti no vayaṁ
açeṣu ṣubhṛiṣu sahasreṣu tuvīmagha	marāmāre asya yojanām hariṣṭhā madhu
1.58.9 ^d ; 60.5 ^d ; 61.16 ^d ; 62.13 ^d ; 64.15 ^d ; 8.80.10 ^d ;	tvā madhulā cakāra; 1.191.12 ^c -f, tāę cin
9.93.5 ^d , prātar makṣū dhiyāvāsūr jagamyāt	nu na marantī no vayaṁ, &c.; 1.191.13 ^{de} ,
1.78.1 ^c -5 ^c , dyūmnārī abhi prāṇonuṁah	āre asya yojanām, &c.
1.80.1 ^c -16 ^c , arcann anu svarājyam	2.1.16 ^d ; 2.13 ^d ; 11.21 ^d ; 13.13 ^d ; 14.12 ^d ; 15.10 ^d ;
1.82.1 ^c -5 ^c , yojā nv indra te harī	16.9 ^d ; 17.9 ^d ; 18.9 ^d ; 20.9 ^d ; 23.19 ^d ; 24.16 ^d ;
1.84.10 ^c -12 ^c , vasvīr anu svarājyam	27.17 ^d ; 28.11 ^d ; 29.7 ^d ; 33.15 ^d ; 35.15 ^d ; 39.8 ^d ;
1.94.1 ^d -14 ^d , agne sakhye mā riṣāma vayaṁ	40.6 ^d ; 42.3 ^d ; 9.86.48 ^b , bṛhad vadema vi-
tava	dathe suvīrāḥ
1.94.16 ^{ed} ; 95.11 ^{ed} ; 96.9 ^{ed} ; 98.3 ^{ed} ; 100.19 ^{ed} ;	2.13.2 ^d -4 ^d , yaś tākṛṇoh prathamaṁ sāsy uk-
102.11 ^{ed} ; 103.8 ^{ed} ; 105.19 ^{ed} ; 106.7 ^{ed} ; 107.3 ^{ed} ;	thyah
108.13 ^{ed} ; 109.8 ^{ed} ; 110.9 ^{ed} ; 111.5 ^{ed} ; 112.25 ^{ed} ;	2.15.2 ^d -9 ^d , somasya tā mada indraç cakāra
113.20 ^{ed} ; 114.11 ^{ed} ; 115.6 ^{ed} ; 4.97.58 ^{ed} , tan-	2.22.1 ^d -3 ^d , sāinām saçcad devo devānī satyam
no mitro varuṇo māmāhantām aditiḥ sin-	indraṇī satya induḥ
dhūḥ prthivi uta dyāuḥ	3.55.19 ^{ed} , 24.16 ^{ed} ; 35.15 ^{cd} , viçvām tad bhad-
1.96.1 ^d -7 ^d , devi agnīm dīhārāyan dravīṇodām	raṁ yad avanti devi bṛhad vadema vidathe
1.97.1 ^a , 1 ^c -8 ^c , apa naḥ ṣoçucad agham	suvīrāḥ. Cf. under 2.1.16 ^d
1.100.1 ^d -15 ^d , marutvān no bhavatv indra ūti	2.25.1 ^d -5 ^d , yañ-yaṁ yujānī kṛṇute brah-
1.101.1 ^d -7 ^d , marutvāntām sakhyāya havāmahe	maṇas patiḥ
1.105.1 ^c -18 ^c , vittām me asya rodasi	3.55.1 ^d -22 ^d , mahad devānām asuratvam
1.106.1 ^{cd} -6 ^{cd} , rathaṇī na durgād vasavāḥ sudā-	ekam; 10.55.4 ^d , mahan mahat�ā asurat-
navo viçvāmān no añhaso niṣ pipartana	vam ekam
1.108.1 ^d , 6 ^d -12 ^d , athā somasya pibatām sutasya	4.16.21 ^d ; 17.21 ^d ; 19.11 ^d ; 20.11 ^d ; 21.11 ^d ;
1.108.7 ^c -12 ^c , atāḥ pari vṛṣṇān ā hi yātam	22.11 ^d ; 23.11 ^d ; 24.11 ^d ; 56.4 ^d , dhiyā syāma
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5.9.7°; 10.7°; 16.5°; 17.5°, utaidhi pṛtsu no
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5.40.1°-3°, vṛṣann indra vṛṣabhir vṛ̥trahantama
5.42.1°-6°; 43.15°, devo-devaḥ suhavo bhūtu
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5.51.8°-10°, ā yāhy agne atrivat sute rāṇa
5.55.1°-9°, ṣubhaṁ yātām anu rathā avṛtsata
5.72.1°-3°, nī barhiṣi sadatām (3°, sadatām)
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5.75.1°-9°, mādhvī mama črutām havam
5.78.1°-3°, hañśāv iva patatam ā sutān upa
5.79.1°-3°, satyaçravasi väyye sujāte aṣva-
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6.2.11°; 14.6°; 15.15°, tā tarema tavāvasā
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6.43.1°-4°, ayaṁ sa soma indra te sutāḥ pība
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7.49.1°-3°, tā apo devir iha mām avantu
7.50.1°-3°, mā mām padyeṇa rapasā vidat
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7.55.3°, 4°, stotṛīn indrasya rāyasi kim asmān
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7.89.1°-4°, mṛ̥lā suksatra mṛ̥lāya
8.12.25°-27°, ād it te haryatā harī vavakṣatūḥ
8.12.28°-30°, ād it te viṣṭā bluvanāni yemire
8.31.15°-18°, devānām ya in mano yaja-
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8.34.1°-15°, divo amuṣya čāsato divān yaya
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8.35.1°-21°, sajōṣāsā uṣasā sūryeṇa ca
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8.35.4°-6°, viçveha devāv savanāvā gachatam
8.35.4°-6°, iṣām no voñham aṣvinā
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8.35.10°-12°, prajām ca dhattām dravīṇām ca
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8.35.10°-12°, ūrjaṁ no dhattām aṣvinā
8.35.13°-15°, marutvāntā jaritūr gachatho
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*8.35.13°-15°, adītyāir yātām aṣvinā
8.35.16°-18°, hataṁ rakṣāñsi sedhatam amīvāḥ
8.35.16°-18°, somaṁ sunvato aṣvinā
8.35.19°-21°, ḡyāvāñvāsya sunvato mādacyutā
8.35.19°-21°, aṣvinā tirohnyam

8.35.22°-24°, ā yātām aṣvinā gatam avas-
yur vām aham huve dhattām ratnāni dā-
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8.36.1°-6°, pībā somaṁ mādāya kām cā-
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8.37.1°, 2°, 6°, indra viṣvāḥir utībhiḥ
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8.32.12°
8.38.1°-3°, indrāgnī tasya bodhatam
8.38.4°-6°, indrāgnī ā gataṁ narā
8.38.7°-9° (et al.), indrāgnī somapitaye
8.39.1°-40.11°; 41.1°-10°; 42.4°-6°, nabhan-
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8.45.1°-3°, yeṣām indro yuvā sakhā
8.45.40°-42°, vasu spārhaṁ tad ā bhara
8.47.1°-18°, anehaso va ūtayāḥ suūtayo va
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8.62.1°-6°, 7°-9°, 10°-12°, bhadrā indrasya
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8.73.1°-18°, anti ṣad bhūtu vām avāḥ
8.82.7°-9°, pībed asya tvam iṣīṣe
8.85.1°-9° (et al.), madhvāḥ somasya pītaye
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8.93.28°-30°, yad indra mṛ̥lāyāśi naḥ
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8.94.10°-12° (et al.), asya somasya pītaye
8.102.4°-6°, agnīnū samudravāsasam
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10.58.1°-12°, mano jagāma dūrakam, tat
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19.59.1°-4°, parātārām su niṛtrī jīhītām
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ADDITIONS AND CORRECTIONS

Under 1.1.5 the pāda, *çucayo yanti vitaye*, should be in thick type

After 1.8.7^b add: [1.8.10^b, stóma ukthám ca çánsyā : 8.63.2^a, ukthá bráhma ca çánsyā]

Change 1.9.6^a (in its order) to 1.9.6^b

Under 1.9.10^c in the heading of 10.96.2^d correct Añgirasa to Āñgirasa. In the earlier sheets the macron (sign of length) frequently broke off in the press owing to no fault of the author (A instead of Ā). The listing of these cases is superfluous, as they cannot be mistaken, and are in any case unimportant

Under 1.10.8 the letter s in *jesāḥ* was lost in the press

Under 1.12.7^b change ādhváram to adhváram

Under 1.21.3, second stanza, change cf. 7.15.2^a to cf. 5.86.2^c

Under 1.25.11^c change (the second) krtáni to krtáni

After 1.29.1^b add: 1.29.1^{cde}–7^{cde}, á tú na indra çánsaya góṣv áçveṣu çubhríṣu sahásreṣu tūvimagha

Before 1.31.8^d insert: [1.31.5^c, ya áhutim pári veda vásatkrtim : 6.1.9^c, . . . veda námobhiḥ]

Before 1.36.3^a insert: 1.36.2^c, 6^c, sá tváñ no adyá sumánā ihávitā (6^c, utáparám)

Under 1.36.12^d change (the second) mrlá to mrlá

Under 1.37.12^a change the initial marúto in each stanza to máruto

Under 1.39.6^b (second stanza) the q in çubhrá was lost in the press

Under 1.47.8, last line of the note, change (the second) sídatáṁ to sídatáṁ

Under 1.55.2^c, first stanza, change pitáye to pitáye

Under 1.58.7, heading of second stanza, read Āiluṣa for Āiluṣa

Under 1.62.2, in the note, fourth line from bottom, read follow for followed

Under 1.92.18, in the third stanza, dole the el-brackets.

Under 1.98.2, in the first stanza read dívā for dívā

Under 1.105.8, in the heading of the second stanza, and in the second line of the note, read Āiluṣa for Āiluṣa

Under 1.127.2, read in the headings of the second and fourth stanzas Prágātha for Pragātha

Under 1.128.2, in the heading of the third stanza, read Āiluṣa for Āiluṣa

Under 1.130.7 read 1.51.6^b for 1.56.6^b

Under 1.131.1^f change f to e.

Under 1.132.1 read in the first stanza nédhiṣṭhe for nédhíṣṭhe

Under 1.169.5 read no for no

Under 2.12.14 read in the first stanza yasya for yásya

Under 2.14.1, in the heading of the second stanza, read Āiluṣa for Āiluṣa

Under 2.18.7 read in the note 7.92.5^c for 7.92.5^d

Under 2.40.1^b add 9.96.5^b after 8.36.4^a

After 2.41.20^b add the item, 2.42.1^b: 9.95.2^b, iyarti vácām arítéva návam

Under 3.1.19, in the heading of the second stanza, read Āisírathi for Āiśírathi

Under 3.36.7, in the heading of the third stanza, read Āiluṣa for Āiluṣa

On p. 201, first stanza, read babhúthásamo for babhútásamo

Under 3.53.16, in the second line of that stanza, the word sá is broken off before pakṣyā

Under 4.11.6^a, in the second stanza, read grhápatinī for grhápatinī

Under 4.34.16^b read 7.84.4^a for 7.84.4^d, and in the same line dhattáin for dhattáin

Under 4.56.2, in the third stanza, read *devēṣu* for *déveṣu*
 Under 5.3.1 the second *bhavasi* is to be changed to *bhavati*
 For root *varj* in the note to 5.20.3 see now Bloomfield, JAOS. xxxv. 273 ff.
 After 5.40.1^b insert the item: 5.40.1^a-3^a, *vīṣāṇī indra vīṣabhir vītrahantama*
 Under 5.75.7^b, in the last line of the note, read *arya* for *arya*
 Under 6.1.12, in the second stanza, read *jīradāno* for *jiradāno*
 To the note on *radhracódana* under 6.44.10 add: *pátiṁ devi rádhase codayasva* AV. 7.46.3,
 and the expression *yájamānasya coditā* RV. 1.51.8; 10.49.1: *radhrásya coditā* RV.
 10.24.3
 After 6.49.1^b insert the item: [6.49.5^a, *viṣa ádevir abhy aṇavāma*: 8.96.15^a, *viṣo ádevir
 abhy ácarantih*]
 On p. 300, line 4, read GASI for JSAI
 On p. 309, line 1, change (the first) *kṣapāvāḥ* to *kṣápāvāḥ*
 Under 7.18.12 insert 1.52.15^b; 103.7^d, after the colon (:)
 Under 7.44.1^d read in that stanza *aṣvinóṣasam* for *aṣvinóṣasam*
 Under 7.60.4^a read *mádhumanto* for the first *mádhumanta*
 Under 8.1.4 in the first stanza read *cikitvā* for *cikitván* a
 Under 8.1.25 last line read 8.35.22^{cde} for 8.25.22^{cde}
 Under 8.3.20, in the second stanza, and again under 8.32.3, read *indra* for *indra*
 Under 8.6.26, in the second stanza, read *yámaī* for *yámam*
 Under 8.23.30 read in that stanza *mitrāváruṇā* for *mitrāváruṇa*
 Under 8.26.9 read in the first heading *Viṣvamanas* for *Viṣamana*
 Under 8.26.11 the r of *aryamá* has dropped out.
 Under 8.45.21 read *puruhútāya* for *puruhutáya*
 Under 8.50(Vál. 2).7, in the third line, read *ugrá* for *úgra*
 Under 8.51(Vál. 3).6, in the heading of the third stanza, the t of to has dropped out.
 Under 8.52(Vál. 4).6 read in the first heading *Āyu* for *Ayu*
 Under 8.84.3 read *rákṣā* for *rákṣa*
 Under 9.13.3 cf. for the second *pāda* of the last stanza 9.23.1^c
 On p. 416, l. 2, read *mṛjanti* for *mṛjantí*
 Under 9.60.3, in the second stanza, read *krāṇā* for *kráṇí*
 Under 9.61.3^a read *īṣāḥ* for *īṣāḥ*
 Under 9.64.28 read *gávācīrah* for *gávācīrah*
 Under 9.70.5 read twice *dháyase* for *dháyase*
 Under 9.74.9^d, and again under 9.86.3^d, read in that stanza *sá* for *sa*; and in the heading of
 the second stanza *Çaktya* for *Çaktya*
 After 9.86.21 insert the item: 9.86.23^d; 1.51.3^a, *sóma* (1.51.3^a, *tvám*) *gotrám áṅgirobhyo
 'vñor ápa*
 Under 9.103.2^b, in the first heading, read *Āptya* for *Aptya*
 Under 9.107.10 read *várāṇy* for *várāṇy*
 Under 10.45.9, in the second line read *no* for *tám*
 Under 10.68.1 read *giribhrájó* for *giribhrájó*
 Page 495, line 3, read *Āpri* for *Apri*
 Page 495, line 10, read *Ráhūgana* for *Rahūgana*
 Page 497, middle, under 8.38.9, read *yathāhvanta* for *yathāhavanta*
 Page 503, line 5, read *Viṣvamitra* for *Viṣamitra*
 Page 523, second paragraph, note the relation of 1.162.1^{ab} to 7.93.8^a
 Page 549, line 10 ff.: the statement there is only faintly relevant

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